

The Lutheran.

God's word and Luther's teaching now and never perish.

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Der Lutheraner.

„Gottes Wort und Luthers Lehr“ vergehet nun und nimmermehr.“

Year 1.

St. Louis, Mo., Sept. 1, 1844.

No. 1.

Bedingungen: Der Lutheraner erscheint alle zwei Wochen einmal für den Subscriptionspreis von Einem Dollar fünf und zwanzig Cents für die auswärtigen Unterscriber, welche davon die Hälfte vorausbezahlen und das Postgeld zu tragen haben. — In St. Louis wird jede einzelne Nummer für 6½ Cents verkauft.

Preliminary remarks on the cause, purpose and contents of the sheet.

The German population of the West of America is evidently growing larger with each passing day. At the same time, the number of those who profess the faith that Luther once preached to the Germans is growing. However, the members of no other ecclesiastical community stand there as orphaned as those of the Evangelical-Lutheran community. As many as there may be here who still call themselves Lutherans, they live in such a scattered manner and are usually so completely deprived of all means that in many places they are hardly in a position to join a congregation and to appoint a preacher of their confession to serve them. The German Lutherans here are therefore in no small temptation to leave the faith of their fathers; either to ask nothing at all about church, worship, and the like, or to seek satisfaction of their religious needs in other communities existing here. Our dear brothers in faith in this part of our new fatherland therefore certainly need encouragement to remain faithful to their faith; they need warning against the dangers of apostasy, of which so many threaten them here; They need weapons to defend themselves against those who dispute with them that the faith they have learned from their catechism from their youth is the right one; they need the consolation that the church they profess has not yet disappeared, that they therefore have no reason to seek refuge in any other community. This need, which is certainly felt by many, and the conviction that it is our duty to give an account to our fellow citizens here of what is believed and taught in our church, and according to what principles we are therefore governed: this has induced the undersigned, in conjunction with several of his ministers and fellow believers in Missouri and Illinois, to publish a paper under the above title. The purpose of this publication is: 1. to acquaint the reader with the doctrine, treasures, and history of the Lutheran Church; 2. to furnish proof that this church does not stand in the ranks of the Christian sects, and is not a "sectarian" church.

A new, but the old true church of Jesus Christ on earth, that it is therefore by no means extinct, nay, cannot become extinct, according to Christ's promise: "Lo, I am with you alway, even unto the end of the world." Our paper shall further serve 3. to show how a man, as a true Lutheran, may rightly believe, live a Christian life, suffer patiently, and die blessedly; and finally 4. to discover, refute, and warn against the false, seductive doctrines in circulation, and especially to expose those who falsely call themselves Lutheran, spread under this name erroneous belief, unbelief, and enthusiasm, and therefore arouse the most evil prejudices against our church in the members of other parties.

Perhaps not a few, when they read this, will either deny us the ability to attain the end we have set ourselves; or they will fear that our paper will breathe the spirit of intolerance, and thus entertain and nourish hatreds of dissenters. To the first objection we have only this to answer: We ourselves certainly realize more vividly than anyone else how much is lacking in us to fulfill the profession of editor of a Christian newspaper in its great scope; but we know that in divine things it is not a matter of great learning and eloquence to be useful to one's brethren, but of a clear living knowledge of the blessed truth and of a simple testimony of the same. Incidentally, we intend to have the most spiritual teachers of our church, especially Luther, speak in this volume, and we believe that these gifts alone will make the volume so full of content that the reader can at least accept ours as a small addition. As far as the second concern is concerned, it will certainly be overcome soon, if the readers will only have examined a few sheets with attention and without prejudice. We ourselves have been imprisoned for some time by various errors, and God has been patient with us and has guided us with great long-suffering to the path of truth.

We will not attack the person who is in error, but rather his error. We will not attack the erring person, but rather his error. Nor will we present ourselves as those who alone want to be purely Lutheran and possess the truth alone, but only bear witness that God has also done great things for us and has brought us to a living knowledge of the truth that makes all things blissful.

St. Louis, Mo. in August, 1844.

C. F. W. Walther,

Pastor of the German Lutheran congregation of unaltered Augsburg Confession here.

Testimonies of Luther:

Which is the chief article of Christian doctrine.

In his magnificent interpretation of the Epistle to the Galatians, he writes: "In my heart only this one article reigns and shall reign, namely, faith in my dear Lord Christ, which is the one beginning, means, and end of all my spiritual and divine thoughts, which I may always have day and night. And even though I have spoken a great deal about it, I nevertheless feel that I have hardly been able to raise a small, feeble amount of the height, depth, and breadth of this inordinate, incomprehensible, and infinite wisdom, and that I have hardly been able to bring to light a few small pieces and crumbs from the most exquisite treasure trove. - This article is the only solid rock and the eternal foundation of all our salvation and happiness: namely, that we are not saved by ourselves, much less by our own works and deeds (which, of course, are much less and fewer than we ourselves are), but that we are saved from sins, death, and the devil, and brought to eternal life, through the only begotten Son of God, Jesus Christ.

Furthermore, Luther writes in his preface to the Explanation of the Prophet Amos of Brentius: "Such a gift of God, which is especially in you before others, I especially love, that you so faithfully teach the doctrine of the righteousness of faith in all your books.

and drive righteously. For this point is the main part and 2c."" This is the very enmity of which Christ here (John the cornerstone, which alone forms, strengthens, builds 16:3.) says, that his Christians for his knowledge's sake, up, sustains, and protects the church of God; andand that they which preach of him, must both, be put without it the church of God cannot stand for an hour; asunder ban, and put to death. Other articles also have you yourself, dear Brenz, well know, and are of one mindhad temptation, but none have made so much with me, and therefore for this cause you drive thisbloodshed and torment as this. For it began so soon in article so mightily. For no one in the church can teachthe two brothers, Cain and Abel, that the one died at the anything righteously, or resist some adversary, who hasother's hands, and will not cease as long as the world not rightly grasped this piece, or, as St. Paul calls it, 2lasts. Wherever this one rises, the devil is mad and Tim. 4:3, "the sound pure doctrine," or, as Paul himself foolish, and the world burns with fire and light with wrath speaks, "does not hold fast to the doctrine."

At last Luther says, in his incomparable Commentary of Christ's discourse in the 14th to 16th Cap. of the Ev Johannis: "The knowledge of God and Christ is not a lazy, loose thought or dream, as reason may think and hear of God and Christ, and according to such its own thoughts depicts God and acts against him; but it is the right living faith, which grasps the word of the Gospel and according to the same knows him, and knows the Father's will and heart, that he sent his Son, Christ, to help the world from sins, God's wrath and eternal death by his blood and death; And that Christ hath wrought all these things, and hath obtained forgiveness of sins, and eternal life, and verily giveth it to all them that believe on him: so that the knowledge of Christ and of the Father is joined together, and is one knowledge: as it is oft said above, that the Father only is known in Christ, and is not willing, nor can be attained and met with, nor prayed for, nor called upon, apart from this Mediator.

Therefore this article of Christ is the most important and everything depends on it; he who has it has everything, and Christians must fight and contend for it to the utmost, so that they may keep it; therefore Christ and the apostles do not insist on it everywhere without cause. For the other articles, though they are also founded in Scripture, (as that Mary, a pure virgin, gave birth to Christ,) yet they do not drive them so hard, that St. Paul (when he disputes about this article,) also does not regard to call the mother, nor to advertise the honor of the virgin, but badly says Gal. 4, 4. *natum ex muliere*: born of a woman. But in this he is entire, that we obtain grace and salvation with God, not by works or law, but by this Mediator Christ alone.

For this is the only article that must always suffer persecution from the devil and the world. As it was spoken of in the beginning, in the first divine preaching that came to man after the fall: Genesis 3:15: "I will put enmity between thy seed and the serpent; and he shall bruise thy head, and thou shalt bruise his heel.

And it is seen in all histories that all heresy and error arose where this article fell, because men were sure they knew it very well, and so fell from this to other things, and began to dispute about the person of Christ, whether he was truly God or only man, and with such speculation and questioning introduced all misfortune, since one denied the deity of Christ, another the humanity, some the person of the Holy Spirit, and some the virginity of Mary. But all of them, as much as they have been, have also erred and deceived in this principal thing. For in this all things hang and stand, and all the others are drawn together with them, and all things are to be done for this one; so that he that erreth in the others hath certainly not this one right; and though he hold the others, and have not this one, yet is it all in vain.

Again, this article also has grace, if it is diligently and earnestly adhered to, that it may not fall into heresy, nor run contrary to Christ and his Christianity. For it certainly brings with it the Holy Spirit, who thereby enlightens the heart and keeps it in right and certain understanding, so that he can give and judge pure and dry distinction from all the other articles of faith, and preserve and defend them mightily. As is well seen in the ancient fathers; where they adhered to such articles, and founded their doctrine thereon and led it therefrom, they remained pure in all things; but where they departed therefrom and disputed apart from these, they also went astray and wisely stumbled; as also happened to the oldest, Tertulliano and Cypriano. And what else is lacking, not only in the papists, but in all of our fools who rave against baptism and other articles, but that they have already fallen from this, have not been concerned about it, and have raised other things instead, and have thus lost their reason, so that they can teach nothing of it rightly and can receive no article with certainty, as can be seen in their books; and then they continue to fall from one error to another, until at last they lead themselves and other people to ruin.

For where this knowledge of Christ is gone, the sun has lost its light, and there is darkness, so that one no longer understands anything, and can neither avoid error nor the false teaching of the devil. And though one may retain the words of faith and Christ (as they have remained in the papacy), yet there is no reason for any article in the heart, and what remains there is vain foam and uncertain *persuasiones* or conceit, or a painted, colored faith. As they themselves call their faith *fidem acquisitam et informem*, i.e. a loose, lazy, vacant thought, which does nothing nor is good, neither holds nor fights when it comes to the meeting, that it should hold and prove itself. And that their boasting of faith and Christ is quite false and untruthful, they themselves prove by the fact that they do not want to suffer this article of the knowledge of Christ and right faith, but rage against it with banishment and murder.

Again, where this sun shineth and shineth in the heart, there is a right understanding of all things, that he may stand and hold fast in all things, that Christ is true man, born full of the Virgin Mary, and also true God Almighty, born of the Father for ever, Lord over angels and all creatures. So he believes and teaches rightly about the Holy Spirit, baptism, the sacrament, good works, and the resurrection of the dead; so he is simple in his faith, does not dispute or argue about God's word, and does not quarrel or doubt. And if any man come that looketh upon such articles, one or more, a Christian may defend himself, and beat them back: for he hath the right Master, the Holy Ghost, which alone revealeth these articles from heaven, and is given to all them that hear and accept this word or preaching of Christ. Therefore such a one will not be led astray into heresy and error; and though he may err or stumble, yet if he only does not fall from it, he will soon get back on track. For this light consumes and drives away the clouds and darkness, and sets him right and raises him up again. But if he loses this light, he cannot be helped. For when this knowledge is gone, it taketh away all things with it, and thou mayest thereupon lead and confess all articles (as the papists do), but it is no earnestness, nor right understanding, but as one groping in darkness, and a blind man hearing talk of the color which he hath never seen. This is what they do who are the best and most pious among them."

From the name "Lutheran

Isn't it wrong to call yourself that?

We have not shied away from giving our paper the inscription: "The Lutheran"; we therefore consider it our duty,

to give an immediate answer to those who may ask us some common doctrine of Christ, who alone is our Master. Matth. 23, 8." This verdict of Luther's proves very clearly that he seriously did not want the church to be called by his name, let alone that he should have desired it out of a desire for honor.

For, as we well know, not a few have always been offended by the fact that the Lutheran church is named after Luther, that is, after a man. How? they exclaim, does it not clearly appear from this that this church cannot be the true church of Christ, but must be the work of a man, a sect? Hey," they say, "you Lutherans, read what St. Paul says about such human names. 1 Cor. 1 and 3 says: "It hath happened unto me, that there is strife among you: but I say of this, that there is one among you that saith, I am Paul; and another, I am Apollos; and the third, I am Apostles: I am Apollian; the third: I am Cephish; the fourth: I am Christian. How? Is Christ then divided? Is Paul then crucified unto you? Or were ye baptized in Paul's name? - If one say, I am Pauline; and another, I am Apollonian: I am Apollonian: are ye not carnal? Who then is Paul? Who is Apollo? Servants are they by whom ye believed." - Do you hear it, you Lutherans? they call out to us; do you not do the same as the apostle punishes the Corinthians here, when you call yourselves Lutherans? You always say that we should follow the letter of the Scriptures, so why do you not do so here?

There are not a few righteous Lutherans who get into no small embarrassment when this is held against them by their opponents. But as seemingly as this reproach is, it will soon prove to be groundless when we look at the matter a little more closely. First of all, it is a mistake to believe that the Lutherans gave themselves their name; history tells us, rather, that they were first called by that name by their enemies, who wanted to insult them with it. Dr. Eck, who held that famous disputation with Luther at Leipzig, was the first to call those Lutherans who at that time held Luther's doctrine. How Luther himself was minded in this respect, we see clearly in a writing published in 1522: "Admonition to beware of sedition," in which he wrote, among other things, thus: "I ask that one should keep silent about my name, and not call himself Lutheran, but Christian. What is Luther? The doctrine is not mine. So I am crucified for no one. St. Paul, 1 Cor. 3:4, 5, would not suffer Christians to call themselves Paul or Petersch, but Christians. How then should I, poor stinking maggot-sack, be called the children of Christ by my unholy name? Not so, dear friends, let us wipe out the partisan names, and call ourselves Christians, whose doctrine we have. The papists have a proper partisan name, because they are not content with Christ's doctrine and name, and they also want to be papists, who are their masters. I am and will not be a master. I have with the congregation the

some common doctrine of Christ, who alone is our Master. Matth. 23, 8." This verdict of Luther's proves very clearly that he seriously did not want the church to be called by his name, let alone that he should have desired it out of a desire for honor.

But we must not think that it is in itself wrong for Christians to be named after a man; this is clear from the fact that the church of the Old Testament was named by God Himself after a man. For what was it called? - The Israelite. Does not Christ therefore also say of Nathanael, "Sieve, a right Israelite, in whom is no falsehood?" But what was Israel? A man.

Therefore it is clear that it depends on the sense in which the children of God call themselves after a man; therein alone can lie the sinful. In what sense and for what reason did the Corinthians first call themselves Pauline, then Apollonian, then Cephian, then Christian? By this, as we read, they wished to separate themselves from one another. Although Paul, Apollo, and Peter (or Cephas) taught one and the same thing, yet the Corinthian Christians, when they accepted the one, rejected the other; by those appellations they cut themselves off from one another, and thereby created parties. The sin, therefore, which Panlus reproves in the Corinthians, was not really that they called themselves after men, but that they wished thereby to make divisions among those who had one and the same orthodox doctrine. Hence the apostle himself rejects the name "Christian," which some also wished to use, as a sectarian name, since they intended the same thing by it; although this latter name is not taken from a man, but from Christ, the Son of God Himself. In this reprehensible sense the true Lutherans have never called themselves after Luther; by this name of theirs they have never wished to distinguish or disassociate themselves from any other orthodox teacher; they profess to be Lutherans of Athanasius and all pure preachers of the gospel of all times and countries, as well as of Luther. Luther himself was far from wanting to be a true teacher alone. Among others, he writes publicly of his contemporary, the Würtemberg theologian Brentius, thus: "I think so much of your writings that my books utterly stink when I hold them up against your books and those of your kind; and in this I do not pretend to you; nor do I invent anything, nor do I speak anything disgraceful; so I am not deceived in my judgment, for I do not praise Brentius, but the spirit that is much kinder, more loving, and more peaceful in you than my spirit." Thus speaks no man who seeks to be the head of a sect; thus spoke Luther, who wanted nothing more than to be a witness of the truth.

Therefore we do not call ourselves Lutherans of him, as we are called Christians of Christ; we are not called so because we believed in Luther. As highly as we esteem this great instrument of God, in our church we do not accept a word in matters of faith because Luther said it, but only because and when it can be clearly proven from the written word of God; we do not consider him an apostle or prophet, but know that he was highly enlightened, but just as much subject to error and sin as other men. He is not the head of our church, not our pope. Whoever accepts everything in blind faith because Luther taught it that way is as far removed from true Lutheranism as the earth is from heaven and the night from day. Therefore Luther wrote to Melanchthon in 1530, when the latter was at the Diet of Augsburg: "I am displeased with your letter that you write that you have followed me, as the head in this matter, for the sake of my reputation; I do not want to mean anything, nor command anything, nor do I want to be called author. And even if one would like to find a convenient interpretation of this, I still do not want the word. If the matter is not at the same time yours, and does not concern you as well as me, it should not be said to be mine." But just as Luther rejects such an appropriate standing in the church, so our church has also never granted him such a standing; for so it says at the very beginning of the Formula of Concord, which is one of the most important public confessions of the orthodox Lutherans: "We believe, teach, and confess that the one rule and guideline by which all teachings and teachers are to be judged and judged at the same time are the prophetic and apostolic writings of the Old and New Testaments alone. But other writings of the old and new teachers, as they have names, are not to be held equal to the holy Scriptures. Other writings, however, of the old and new teachers, as they have names, are not to be held equal to Holy Scripture, but are all to be subjected to it, and are not to be accepted otherwise or further than as witnesses, in what manner after the time of the apostles and in what places such teaching of the apostles and prophets has been preserved."

So the question finally arises, do we call ourselves Lutherans, for example, in order to indicate that we adhere to a new doctrine that Luther only brought up 300 years ago, and that we want to belong to a new church that was founded by him? Let that be far off! We do not call ourselves like the Arians from Arius, or like the Dominicans from Dominicus. Luther preached no new doctrines, but the ancient doctrine of the everlasting gospel. Nor did he separate himself from the original true church, which is built on the foundation of the apostles and prophets, Jesus Christ being the cornerstone; he alone renounced the fellowship of those, yea, he rather separated himself from those

The task of this paper is to show this thoroughly. The goal of this paper is to show how the consciences of the Catholic Church are united to their own human statutes. To show this thoroughly is the task of which we have set ourselves the goal with this sheet. For the time being, we refer our readers only to a few testimonies of Luther himself, from which it can be clearly seen that he was not interested in spreading his own human views, but that he insisted solely on God's Word. Thus he says, among other things, at the conclusion of his excellent church postilion: "O, that God would that my and all teachers' interpretations should perish, and that every Christian should himself take the bare Scriptures and the pure Word of God before him. Thou seest from this my babbling how inordinately unequal God's words are to all men's words; how no man can sufficiently reach and transfigure a single word of God with all his words. Whoever could get there without glossing and interpreting, my glossing and that of all men would be no help at all, indeed, only a hindrance. Therefore enter, enter, dear Christians, and let my and all interpretation be only a scaffolding for the right building, so that we ourselves may grasp and taste and abide in the plain word of God, for God alone dwells there in Zion." Even Luther's bitterest enemies have therefore had to testify that it was the Holy Scriptures to which he referred. Even Luther's most bitter enemies have had to testify that it was the Holy Scriptures that he insisted on above all else and that he therefore spread among the people. To prove this, I will cite only one passage from the writing of a Roman Catholic scribe, a certain Floremundus Raemundus, who otherwise wrote extremely vehemently against the Protestants and took an active part in their persecution. In his "History of the Origin of the Heresies of the Sixteenth Century," he says: "The common people (in Luther's time) everywhere carried the Bible, which had been translated into their native language. Mau saw the same lying on all tablets and tables. The craftsmen had the Bible in their workshops and the women on their knees. The whole world was occupied with the reading of the Bible. - The sectarians armed with these books, when they came upon a priest or a religious, immediately began to quarrel with them. One demanded that Mau should show him the Mass; the other, Purgatory; this, infant baptism; that, the Trinity in the Holy Scriptures. Finally, they wanted to have all articles of faith proved in explicit words, and rejected the unwritten Word of God and the apostolic statutes. - For the arch-heretic Luther had taught that the Scriptures, the interpretation of which he allowed to all, were alone the judge of all disputes in religion." - Who could have drawn a lovelier picture of the awakening of a new life through the old truth in the Reformation age, and better defend Luther against the charge that he had brought up a new doctrine, than this zealous follower of the pope? - But whether Luther despised the true church and wanted to found a new church, let him speak about that himself. Among other things he writes in the year 1532 "against some red spirits *) to the Margrave Albrecht of Brandenburg" thus: "I wanted to lic-.

Not only of all the rifferaff, but of all emperors, kings, and princes, let wisdom and justice testify against me, for one iota or one title of the whole Christian Churches shall be heard or seen against me. For it is not so to jest with articles of faith, from the beginning, and so far as Christendom is, held in one accord, as one may jest with papal and imperial rights, or other human traditions of the fathers or concilia."

From this we see that Luther by no means despised the church, as he is so often blamed, but that he was an obedient son of it. As little as the reputation of any man mattered to Luther, he did not want to stand on his own feet in a false way, as so many unfortunately do now, in conceited self-sufficiency. He believed that a true church had remained through all the centuries; he asked, therefore, how it had stood through all the ages; the testimony of the true church and its conformity to it were of some importance to him; he regarded it as a pillar and foundation of morality, and therefore wanted to stand in line with the whole great army of the true teachers of the church from the time of the apostles to him. Luther never denied that the church must be heard and obeyed (Matth. 18, 17.); therefore, this was not the point of contention between the Lutheran and Roman churches. acted and still acts. This is rather the question of whether one must obey those who claim church authority for themselves because they hold the church office. but in so doing command something that is contrary to the gospel. Luther denied this, and asserted that if he did not hear the voice of Christ, he would not hear his bride, his true church, but false prophets, who wear the name of the church only as a sheep's clothing, under which they seek to hide the ravening wolf. From these false prophets, who would not put up with a true reformation, Luther separated himself, but not from the Church.

(To be continued.)

A proof from the history of the church assembly at Nicaea, how our faith does not consist in the wisdom of men, but in the power of God.

Many Christian readers will be familiar with the Nicene Creed from the confessional writings of our church, which contains a number of additional statements against the heresy of the Arians. contains biblical explanations of the oldest biblical creed. These Arians taught that the Son of God had once been but was created by God the Father, so that God made him the beginning of all created things, and called him the Word, the Son, and Wisdom, by whom also he created the universe and all creatures. Against this dangerous heresy, which denies and impugns the eternal divinity of our Lord JESu Christ, in the year 325 A.D. the famous general church assembly was held at Nicaea in Asia Minor, where, besides a large number of presbyters, 318 bishops alone were assembled, among whom many still bore the marks of the Lord JESu on their bodies from the previous times of the most terrible persecutions of Christians.

and some of them were mutilated in eyes, hands and feet. Some pagan philosophers had also come to this venerable assembly, partly to satisfy their curiosity about Christianity, partly to involve the Christians in a number of quibbles and embarrass them, or to enjoy the pleasure of hearing them argue with each other. One of them especially distinguished himself by high claims to learning, wherein he ridiculed the Christians in their supposed ignorance. On this occasion an old Christian, who had shown great fortitude in the persecutions, but otherwise had little knowledge of the rules of worldly wisdom, took it upon himself to answer the philosopher. Those who were more concerned with the satisfaction of their curiosity than with the truth sought to provoke laughter at the old man's expense, while righteous souls were grieved to see such an unequal dispute arise. But respect for him dictated that he should be allowed to have his way. And so he began: "Hear, philosopher, in the name of Jesus Christ. It is One God, the Creator of heaven and earth, and of all things visible and invisible, who has made all these things by the power of His Word, and has established them by the holiness of His Spirit. This Word, whom we call the Son of God, had compassion on the children of men who were going astray and wicked. He chose to be born of a woman, to walk among men, and to die for them, and he will come again as judge of all that men have done here in the world. That all these things are so, we believe in simplicity, so give thyself no vain trouble to disprove things which must be accepted by faith, or to investigate the manner in which these things may or may not be, but if thou believest, tell me."

Affected by this simple-minded yet powerful address, the philosopher said, "Yes, I believe;" confessed overcome, he- admonished the other philosophers to follow his example, adding that he had been moved by a divine power which he could not explain. - Thus Sozomenus tells us in the 18th chapter of the 1st book of his Ecclesiastical History.

Luther's own verdict on his sharp writing.

I also know well that my writings have almost all been of this kind, that at first they were regarded as if they were of the devil, and one was afraid that the heavens would soon fall in, but afterwards it soon became different. It is now another time to touch the great heads, which before were unaccustomed: and what God hath in mind shall be seen in his time. Not that I excuse myself with it, as if there were nothing human in me; but that I may boast of it with St. Paul, though I am too hard, that yet I have ever spoken the truth, and no man can blame me for hypocrisy. If I ever make a mistake, I would rather speak too harshly and speak the truth too sensibly than be hypocritical and keep the truth.

*)This scripture is mainly directed against the Zwinglians who taught that the body and blood of Christ are not truly present in Holy Communion. The body and blood of Christ are not truly present in the

From the name "Lutheran." (Continued.) B. What does it mean to be a Lutheran? In the previous issue of our paper we showed that we not only did not give ourselves the name Lutheran, but also did not associate with it a meaning in which the bearing of such a name would be sinful. We have shown that we do not refuse to be called Lutherans, first of all not because we wanted to separate ourselves from other orthodox <u>believers</u> with this name, like Corinthians; secondly not because we <u>founded</u> our faith <u>on Luther</u> and finally also not because we wanted to indicate that we confessed a <u>new doctrine</u> and constituted a <u>new church</u>, thus a sect. The question now arises, in what sense do we actually call ourselves Lutherans? To this we answer briefly: by this we mean nothing else than that we are Christians who hold that doctrine to be the right one which has been brought to light again from God's Word through the ministry of Luther in these last days. Whoever confesses this doctrine with his mouth, we call a Lutheran; but for a <u>true Lutheran</u> we only consider him who believes it with his heart through the action of the Holy Spirit, and who has the secret faith in the Word of God. A true Lutheran and a true Lutheran are those who believe this doctrine with their mouths. A true Lutheran and a true Christian, the Lutheran Church and the Christian Church, God's Word and Luther's teaching, these are all one and the same to us. With joy and confidence, therefore, we make that well-known verse our solution: "God's Word and Luther's teaching now and never perish." Not as if we meant to say that Luther spoke and wrote like an apostle out of the direct illumination of the Holy Spirit! Spirit! Rather, we want to testify here that Luther's teaching, as we have recognized, was drawn from God's Word, and that through him the reformation of the church, which everyone recognized as necessary, was accomplished. As Luther himself once advised the Lutherans, who had been called upon by Duke George in 1528 to take responsibility for their faith, that they should	say: "They wanted to stay with the holy gospel. They wanted to stay with the holy gospel. - Thus Luther himself does not want to be Lutheran, unless he teaches the Holy Scriptures purely. Scripture pure." (Luther's Works, Halle. XXI. 234.) We know quite well what we have to expect from such a declaration at the present time, that with the firmest conviction of our hearts we hold the Lutheran Church to be the true Church of Jesus Christ on earth. Our mildest opponents will say: Yes, we hold the Lutheran church to be a church, but not the church of Christ. - But we leave the belief that there are <u>several</u> true churches to those who can never be sure of their doctrine, because they feel guilty in their conscience of false teaching; who therefore must comfort themselves in silence with that sweet dream of many true churches, and thus endeavor to appease their crying conscience. Yes, we leave it to them to confess publicly that they cannot consider themselves the church of Christ, but only a sect. For our part, we thank God that he has brought us into the fellowship of his true church, and has certainly made us confident and joyful in confessing before all the world that we belong to it, and not to a sect. At this, however, many others will perhaps say: There, we hear it! We know this language already; the sectarians speak in the same way; that is just the surest characteristic of a sect, that one closes oneself off in such a way that one wants to be the only blessed church and condemns all those who believe differently. Here it is evident that you Lutherans are true arch-papists, for is not the assumption of an only-salvific church an arch-papist principle? Behold, you must betray yourselves! - We ask all who make this reply to us not to be hasty in their judgment, to let us finish speaking first, and not to conclude with their judgment until we have set forth our actual opinion and until they have considered it carefully. We are by no means so fanatical and so limited in our knowledge of the invisible kingdom of Christ that we think it consists only of those who <u>call</u> themselves Lutherans. Oh, no! That is why	Our church is so great and so glorious; that is why we cling to it with all the approval of our hearts; that is why we want to bear witness to it publicly, pray, fight, and remain with it to the last breath in spite of all the shame that weighs upon it, because we know that this church is not confined within the boundaries of a human name, a country, or a time, but contains within itself the whole inheritance of Jesus Christ. The Lutheran Church is not limited to those who have borne this name from their youth or who have adopted it later. Everyone who submits to the whole written word of God without falsehood and who carries the true faith in our dear Lord Jesus Christ in his heart and confesses it before the world, to him we extend our hand and regard him as our fellow believer, as our brother in Christ, as a member of our church, as a <u>Lutheran</u>, no matter under what sect he may be hidden and imprisoned. We know quite well that God can preserve thousands of His children even where everything seems to be swallowed up by Baal's service. (1 Kings 19:9-18.) We know that the word of God is so powerful that even where this word is preached very sparsely and mixed with many doctrines of men, children of God are born; yea, that Christ reigneth in the midst of his enemies (Ps. 110:2). We therefore condemn no man, let him call himself what he will, but proclaim only the divine judgment, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." It is another to ask us, By what is the church <u>known</u>, and where is it <u>seen</u>? Another, Who is the Church? To the first question we answer, "She is known by the pure preaching of the divine word and by the right use of the holy sacraments. Sacraments. To the other: The Church is the assembly of all believers. (Cf. Augsburg Conf. Art. 7 and 8.) Therefore our forefathers, in the preface to the symbolic books of the Lutheran Church, speak, among other things, thus: "As to the Condemnationes (condemnations), suspension and rejection of false, impure doctrine, especially in the article of the Lord's
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Our will and opinion is not that persons who err out of and yet who were true Christians and therefore The church is not bound to this or that country, kingdom, simple-mindedness and do not blaspheme the truth of Lutherans in fact and in truth. Instead of many or estate, as the pope of Rome would have it. But that it is the divine word, but much less whole churches, are testimonies that could be cited here, only one will suffice. certainly true, that the multitude and the people are the meant, but that with this alone the false and seductive When in the year 1573 the Reformed in France true church, who now and then in the world, from the going teachings and the same stiff-necked teachers and (commonly called Huguenots) had suffered the most forth of the sun even unto the going down, truly believe in blasphemers are actually rejected; - Since we have no atrocious persecutions at the hands of the Papists, and Christ, who then have one gospel, one Christ, one doubt at all that many pious and innocent people are to at the infamous Parisian blood wedding, and within two baptism, and one sacrament, and are ruled by one Holy be found even in the churches that have not yet months thereafter, about 70,000 of them had been Spirit; though they have different ceremonies. They are compared themselves to us, who walk in the simplicity of murdered with unheard-of, quite diabolical cruelty, a governed by one Holy Spirit, though they have different their hearts, do not understand the matter correctly, and Lutheran theologian, who was a co-author of the ceremonies." (See: Apol. Art. 7.) Luther testifies to the take no pleasure at all in the blasphemies against the Concordia formula, and who had just been driven out of same in these words: "Christendom is not under the Holy Communion. They are not at all pleased with the Leipzig by the intrigues of the Reformed, (who was Roman church or the pope alone, but in all the world; as blasphemies against Holy Communion and, when they famous for his glorious hymn: "Allein Gott in der Höh" sei the prophets proclaimed that Christ's gospel should come are properly instructed in the doctrine, they will be led by Ebr' 2c. N. Selneccer) announced the following verdict to into all the world (Ps. 2:19.); that therefore among the the guidance of the Holy Spirit to the infallible truth. Spirit the world: "In the persecutions that have arisen in pope, the Turks, the Persians, the Tartars, and to the infallible truth of the divine word with us and our France, the Netherlands, and elsewhere, many innocent everywhere else Christendom is scattered bodily, but churches and schools." In this sense, therefore, it is also people have been miserably strangled for the sake of gathered together spiritually in one gospel and faith, under said in the Apology of the Augsb. Conf. in the 13th Art. religion, and many martyrs have been found, even from one head, which is Jesus Christ." (See: Appendix to the "Of Monastic Vows:" "We do not say of all; there may be among the Sacramentans, with whom even a stony heart Great Confession of 1528.) We cannot avoid mentioning some in monasteries who know the holy Gospel of Christ, must justly sympathize. But, dear God, such are not all another statement of Luther's, in order to prove that a and who do not know the truth. We do not say of all; there because of the doctrine of the Holy Communion. But dear sectarian view of the church was quite foreign to him. He may be some in monasteries who know the holy gospel God, all of them were killed as Lutherans not because of speaks of Gal. 1:2: "Therefore the church is holy of Christ, and place no holiness on their *tradition* the doctrine of Holy Communion, but because they did everywhere, even in the places of worship, even though (human statutes)." With this, then, Luther also agrees in not want to worship the papal abomination. For this the fanatics and the red spirits reign, as long as they do his private writings. He not only shows how God, in thereason, God also graciously helped them in their needs not deny and reject the Word and Sacrament. For those darkest times of general pabbical rule, preserved a holy and joyfully and confidently called them to Himself, and who deny these things altogether are no longer a church. seed of his children, a holy church, but how even now, relieved them of their weakness and secondary delusion But where Word and Sacrament remain essential, there after the outgoing of the evangelical light through thein which they had confessed the Holy Communion. He also remains a holy church, and there is nothing in it, Reformation, righteous souls are kept in the papal bonds, has covered up their weaknesses and delusions, in although the end-Christ also reigns there, who sits not in who are members of the true church. He speaks, to cite which they had been entangled and seduced by the Holy a devil's sty, nor in a pigsty, nor in an unbelieving but one testimony, in his interpretation of Genesis 1 Communion, and has patiently borne them; just as the multitude, but in the most noble and holy place, namely, (28:17): "The pope and his followers are not the church. pious God always turns to the best the faults and "in the temple of God," 2 Thess. 2, 4, 2, 4, from which it is But when they reproach us, Have they baptism, the shortcomings of his faithful, who are not defended certain and evident that God's temple must be and remain supper of the Lord? 2c., I answered thus: Those who want only, out of wilfulness or stubbornness." (See: *Brev.* even among the spiritual tyrants who rule and rage in it. have the pure Word and baptism belong to us and to the resp. *ad crimen Danaei*) Thus speaks a man who has For everywhere, even among the same tyrants, are found true church; but those who have the church trappings of most decidedly rejected the false doctrine of the those who believe rightly 2c. Therefore a short and easy human statutes with them are not the church; though they Reformed. But here he proves that in doing so he was answer is to be given to this question, that the church is have baptism and the text of the Gospel, they have it in not guided by a desire for condemnation or by the spirit everywhere in the whole world, where only the gospel and vain." Luther judges the same of honest people who are of a sectarian, but solely by the love of truth. Therefore, the sacraments are found. But Jews, Turks, and in outward fellowship with other sects. He writes in his although the Lutherans are most often accused of seditionists, or heretics, are not the church; for the same Epistle "On Rebaptism," (Luther's Works, Halle, XVII. intolerance, narrow-mindedness, and reprobation, deny and destroy such things." 2675): "We must confess, however, that the friars have because of their earnest rejection of all false doctrine, no But what is true of the barriers of place is also true of the Scriptures and God's Word in other articles; and one deserves this less than they. They, if they rightly use the barriers of time. As long as there has been an whoever hears it from them and believes it, will be saved, their name, never limit the true church to that name. orthodox church on earth, so long has there been a though they are unholy heretics and blasphemers of Neither do we believe that the church to which we Lutheran one; it is (as strange as it may sound) as old as Christ." the world, for it has no other doctrine than that which the want to belong is limited to any country or to any time. patriarchs, prophets, and apostles received from God and themselves Lutherans are Lutherans, has never been catholic (universal) and apostolic church, whose preached. Probably the name, Lutheran, came up only denied by orthodox Lutheran theologians. They have teachings Luther preached. As far as the first is 300 years ago, but not the thing signified by it. Therefore, always taught that there are innumerable persons who concerned, this is clearly testified to in our public when we are often asked, "Where was the Lutheran bear this name, who only profane it and show by their confessions: "The comforting article is placed in the faith: Church before Luther?" carnal nature that they are not members of the true 'I believe in a catholic common Christian church,' so that church, not members of the spiritual body of Jesus Christ, no one may think that the church is like another church. not true Christians.

*The old Lutheran theologians called those who denied the presence of the body and blood of Christ in Holy Communion "sacramentarians. Holy Communion.

everywhere where there were still Christians who believed in Jesus Christ and his holy word from the heart, and who did not allow themselves to be dissuaded by any of man's statutes from this faith, which is the only one that can bring salvation, or who finally took refuge in it in the time of death. That our doctrine is not new, but was already known in all places before Luther, even the Roman Catholics admit to us against their will. They have incessantly reproached us, that the Lutheran doctrine is only the rehashed heresy of the Waldenses, Albigensians and Hussites. But how old and how widespread their doctrine was, and in what their alleged heresy actually consisted, is written of by a certain Reinerius, who first pretended with the Waldenses, then joined the Order of Preachers, and finally became General Inquisitor against the heretics. He reports:

"Among all the sects which there are and have been, none is more pernicious to the church" (neem of the pope) "than that of the poor of Lion" (so the Waldenses were called), "for three causes. First, because none is older than this; for some say that it has existed since the time of Sylvester, others derive it from the time of the apostles. Secondly, because none is more general than this; for there is almost no country in which this sect should not have nested unnoticed. Thirdly, because all the others, with their manifest iniquity against God, excite abhorrence; whereas the sect of the Waldenses and Lugduns alone have a great appearance of piety, because they live righteously before men, and believe all things rightly of God, and accept all the articles which are contained in the Symbolum. But they blaspheme and hate the Roman church, and say that it is the church of the wicked, and the harlot that sitteth in revelation above the beast; also that it fell away under Sylvester, where the poison of temporal, worldly things crept into the church. They also say that the pope is the head of all error, and full of ambition and greed."

If, then, the Roman Catholics themselves admit that there have always been such witnesses for the apostolic faith and against the unapostolic papacy, and if they confess that Luther only sought out the teachings of these witnesses to the truth, they themselves evidently confess that the Lutheran Church had its members even before Luther, even in the midst of the papacy; for it is not the name but the doctrine that matters in the Church.

(Decision follows.)

Church News from Germany.

Preliminary remark. - A particularly important ecclesiastical phenomenon of our day, which will soon be dealt with in more detail in these pages, is the so-called union, or unification, which is to be found between the

between the Lutheran and the Reformed Church. This would be something very pleasing if it happened on the basis of divine truth and if, according to Ephesians 4:4-6, we were united in the right unity of the Spirit into "one body, one spirit, one hope, one profession. 4, 4-6, united in right unity of spirit to "one body, one Spirit, one hope of the calling, one Lord, one faith, one baptism, and one God and Father. But since for 300 years the Reformed Church has not yet renounced the errors of Zwingli, Calvin and others, and continues to teach a false election of grace and to regard the holy sacraments as merely sensuous, it is not yet possible for the Reformed Church to renounce these errors. Sacraments as mere allegorical

The baptism is not an actual bath of rebirth. Baptism is not a real bath of regeneration, and in the Holy Communion in, with and under the blessed bread and wine the true body and blood of our Lord Jesus Christ is not present. Since this church therefore has a different Christ and a different faith than we Lutherans have according to the express divine word, it is something very saddening that so many of our former Lutherans have turned away from the church.

The fact is that the people of the world have allowed themselves to be duped into denying their well-founded faith and joining that union in which there can no longer be any question of those important differences of faith. For whether

Even though people are always led to believe that everyone can keep their faith, but that they no longer want to be separated from one another but stand together in love and peace, we still know from Romans 10:10 and other clear statements of the divine word that one must not only believe in Christ with the heart but also confess him with the mouth. and other clear statements of the divine word, that one must not only believe in Christ with the heart, but also confess him with the mouth, and that a Christian should certainly be at peace with everyone in life, as much as is in him, but that in the confession of pure doctrine he must not ask whether all the world, even his own household, father, mother, son, daughter, and the like, want to be angry with him. -

(Matth. 10, 21 - 22. and Verse 34- 36.) But all who have come to the same faith with us "in the righteousness which our God gives, and the Saviour Jesus Christ" (2 Petr. 1, 1.), will also

...now by the precious Holy... Spirit, to love one another with all their hearts and to remain in peace in one mind, and are strongly exhorted in the same word of God, which preaches the sword of the Spirit against all unbelief, to present in their faith, as well as all other Christian virtues, brotherly love and common love. (2 Pet. 1,5 - 7.)

But that this true love, which comes from the true faith, is not to be found in the aforementioned striving for union, can already be seen from the fact that the Lutherans, especially in the Kingdom of Prussia, have been attacked by the government with all violent means, with pawning and imprisonment, and even with military weapons, when they have given up the faith.

They wanted to remain faithful to their fathers' teachings, on which they had been baptized and confirmed, and did not want to accept the false church agenda that had been imposed on them.

That is why thousands from those Prussian and other countries have already preferred to leave their fatherland and flee to the United States, in order to be able to build freely and securely on their Evangelical Lutheran faith here. A new train of such Lutherans is expected in New York in these weeks, as we have heard; others, however, have preferred to remain in the fatherland and to continue the fight against the dangerous Unionism. And the following news, which was not intended for public communication, but was written to us by a trustworthy man, gives us at least a few glimpses into this struggle, which should encourage us and our Christian readers to the hope and ardent plea that it will please the good Lord, that it may please the dear God, even in our dear old fatherland, where once his church flourished so splendidly, not to let it die out altogether, but to bring the dead bones back to life, to lead back those who have gone astray, and to fulfill once more his promise, which he made in Ps. 12:6. 12, 6:

"Because the wretched are desolate, and the poor groan, I will arise, saith the LORD, I will provide a remedy, that they may teach with confidence."

The Lutheran faith is now in German- The Lutheran confession in the whole of Germany is flourishing and growing again, not only in those countries where the union has not yet been introduced into the church, but also in those where it has already become dominant. In Pomerania, for example, an association of nearly 100 preachers has been formed, who have publicly declared to the false Union that they intend to persevere in the Lutheran confession. Professor Harleß in Erlangen publishes a periodical which contends against the existing Union with such determination and efficiency that even Professor Hengstenberg, in this year's preface to his Kirchenzeitung, declared that it was unmistakable that Lutheran orthodoxy was threatening to become dominant anew. - This preface defends the Union in a glaring and deeply seductive manner; hence Professor Dr. Guericke of Halle, who in the last year in a small writing, entitled: "The Right Union," in which he had tried in vain to pave the way for an ecclesiastical union on the basis of the divine Word, he now felt urged to do so,

to wield the old weapons of the Lutheran spirit with new strength and joy. This year, he has published another small work under the title: "Calvinism, Union Vehicle and Church Crutch," for which his former uninitiated friends and his authorities have now rejected him.

as incorrigible. The Silesian and other Lutherans of Prussia who exist for themselves now have all freedom in silence; but according to certain reports, a state law is on the way, according to which they are to be recognized as an Old Lutheran Church with its own Consistory and Superintendent. However, many things are questionable.

Under Dr. Rudelbach's leadership, a convention of Lutheran theologians and clergy from Saxony, Prussia, Bavaria, Hanover and other countries met for several days last fall, and this meeting, which still seems to promise much and which certainly aims at nothing other than a true union and unification of the Lutheran confessors scattered to and fro, is to be repeated annually. The proceedings of their meeting before have been publicly set forth in Dr. Rudelbach's and Dr. Guericke's theological journal. Admittedly, there are many, many, many more opponents, both of a coarse and of a fine kind; but the Lord is nevertheless on the scene, and therefore we are confident. -

Another strange ecclesiastical message, from another, but no less reliable pen, is the following:

The "Leipzig Confession Controversy" recently caused a great stir, revealing the thoughts of many hearts. It is known that already 40 years ago the Superint. Rosenmüller in Leipzig introduced a highly unbelieving form, formed according to reason and the spirit of the times, instead of the apostolic confession of faith, to which the poor catechumens had to confess every year at Confirmation. After the congregations and their pastors had been silent about this long enough, finally, before Palm Sunday of this year, at the request of most of the Leipzig schoolmen, a conference of the clergy was held, in which the necessity of retaining the Apostolic Creed was recognized by a large majority of votes; and just as Rosenmüller, as Superintendent, was once able to abolish it on his own authority, so the present Superintendent, Dr. Großmann, by virtue of his office, ordered it to be reintroduced. But just as the irreligious confession had once been accepted mostly willingly and without resistance, so now such a fierce struggle and dispute arose against the rightly believing confession that the matter was even quite unseemly brought before the town council, which immediately decided that Rosenmüller's confession was to be retained. Even the magistrate did not want anything else, and therefore submitted a complaining report to the Ministry of Culture, which - in view of the great excitement of the minds - wanted the previous Rosenmüller form to be retained at least for this year. - In the meantime, the matter had become more and more known in town and country through all kinds of published writings.

The advocates of unbelief publicly accused Dr. Großmann and his ever-growing number of followers of "intentional condemnation, regression to the dead faith of the Word, Catholicism," and the like. Grossmann, however, also answered publicly in a manner that was as calm as it was striking, and refuted this clamor with such emphasis that the ecclesiastical necessity of the Apostolic Creed was felt more and more, and its early introduction can be looked forward to with hope.

Among other things, this controversy must have served to make many honest people, who for a long time had allowed themselves to be taken in against the ecclesiastical symbols, now realize how necessary it is to hold fast to them in the present ecclesiastical disunity and to defend against the boundless arrogant arbitrariness of the so-called Protestant clergy. God help us!

G. H. Löber, P.

Luther's declaration against those who think that for the sake of love one should also tolerate something erroneous in the church.

A good-hearted man might say, What harm is there in keeping the word of God, and leaving all or some of these things, which are not so bad (for example, the papal abuses), beside it? I answer, They may be called good-hearted men, but they are false-hearted and seducing men; for thou hearest that it is not possible to teach another thing beside the word of God, to serve another thing beside God, to kindle another thing beside the light which is set on fire in the darkness of God. For the church ought not, and cannot, teach lies or error, even in a few parts; if it teaches a lie, it is altogether false, as Christ saith, Luc. 11:35, "Take heed that the light that is in thee be not darkness: if therefore thy body be altogether light, that it have no part of darkness, it shall be altogether love;" that is, it must be altogether light, and not a part of darkness, there must be all light, and not a particle of darkness in it. The church must teach only God's word or truth, and neither error nor falsehood. And how could it be otherwise? Because the mouth of God is the mouth of the churches; and again, God cannot lie, so neither can the church.

It is true, to speak after life, that the holy church is not without sin, as she confesseth in the Lord's Prayer, "Forgive us our trespasses;" and 1 John 1:3, "If we say that we have no sin, we lie, and make God a liar," who reproacheth us all sinners, Romans 3:23, Psalms 14:3, 51:7. 3:23, Ps. 14:3, 51:7; but the doctrine needeth not be sin, nor grievous, and belongeth not in the Lord's Prayer, where we say, "Forgive us our trespasses;" for it is not our doing, but God's own word, who cannot sin, nor do wrong. For a preacher must not pray the Lord's Prayer, nor seek forgiveness of sins, when he hath preached (if he be a right preacher), but must say with Jeremiah, and boast (17:16.), "Lord, thou knowest that what proceeded out of my mouth is right, and pleaseth thee;" yea, with Paul,

To all the apostles and prophets, in spite of themselves, say: *Haec dixit dominus*, that God Himself has said. And again, I have been an apostle and prophet of Jesus Christ in this sermon. Here it is not necessary, yea, not good, to ask forgiveness of sin, as if it were unjustly taught; for it is God's word, and not mine, which God neither shall nor can forgive me; but confirm, praise, crown, and say, Thou hast rightly taught, for I have spoken by thee, and the word is mine. If any man boast not of this in his preaching, let him cease from preaching: for he doth surely lie, and blaspheme God.

If the word should be sin and unrighteous, by what would or could life be judged? If one blind man should lead another, and they should both fall into the pit, Matt. 15:14; if the lead or the iron should be false or crooked, what would or could the master do? One bend would make another bend, without end or measure. So here, too, life may be sinful and unjust, yes, it is unfortunately all too unjust, but the doctrine must be absolutely right and certainly without all sin. Therefore nothing must be preached in the church, but only the certain, pure, and unanimous word of God. Where this is lacking, it is no longer the church, but the devil's school.

Now all this is said, that the church must teach the word of God alone, and be sure of it, by which it is called the foundation and pillar of the truth, and built upon the rock, holy and blameless; that is, as it is rightly and well said, the church cannot err; for the word of God, which teacheth it, cannot err. But whatsoever is taught otherwise, or what is in doubt whether it be the word of God, this cannot be the doctrine of the church, but must be the doctrine, lies, and idolatry of the devil: for the devil cannot say, because he is a liar, and the father of lies: These things saith God; but, as Christ speaketh John 8:44, *ex propriis*, of and from himself, he must speak, that is, lie. So also all his children, without God's word, must speak out of themselves, that is, lie. See Luther's Works, Hall, XVII. x. 1684.

(Sent in by P. Schieferdecker.)

St. Bernard,

the famous Abbot of Clairvaux, who died in 1153, is a remarkable example of how the most pious and best among the clergy, when they came into great temptations, threw away all trust in their own human holiness, in their own works and merits, or in the intercession of the saints in heaven, and took comfort only in the full merit of Jesus Christ for their salvation.

Although Bernard in his life had devoted himself to the strictest holiness and had attributed such a high merit to the monastic state that he considered it to be the other baptism (*Apolog. ad Guilielm. fig.*), he nevertheless confessed, since he once fell into a serious challenge to his blessedness: I confess that I am not worthy for myself, nor can I attain heaven by my own merit. But my Lord Jesus Christ has a twofold right to heaven; first, because he is the natural heir, and second, because he has acquired it through his meritorious suffering. The first right he keeps for himself, the other he gives to me; by this gift heaven becomes mine by right, therefore I cannot perish."

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From the name "Lutheran." (Continued.) C. Why do we insist on keeping this name? Since in the first essays, which bear the above title, we not only admitted that Luther himself, according to his own declaration, did not want the disciples of Christ to call themselves after him; since we also stated that not only those Lutherans are who bear this name, but that all true Christians are to be understood by it, whether they be called Lutherans, or Catholics, Reformed, Evangelicals, Methodists, etc., many will perhaps now put to us with surprise the question: How can you, after such concessions, still insist on retaining the Lutheran name? How can you, with a good conscience, continue to keep such a segregationist name, since you protest so strongly against the accusation of ecclesiastical segregation and sectarianism?- It is time to explain ourselves clearly about this. We answer this first of all with a question: What shall we call ourselves, so that we do right? Everyone will certainly admit that the name of a church should not only not be a meaningless title, but should also really express what it actually is, namely, what it believes, teaches, and confesses. When someone asks us: "What and what faith are you?" then, if we do not want to be hypocritical, the name under which we appear must give a clear answer. We answer, "That is what we call ourselves, and we hold this name so high and dear that we are willing to sacrifice blood and life rather than this name. We have already become Christians through baptism, and this and nothing else is our highest comfort and glory. He who will not be a Christian, but a Lutheran, and will give up the first name for the second, knows the meaning neither of the one nor of the other. With pleasure we remember having once read the following verses in Young's Night Thoughts according to the German translation: -----A Christian! - Most exalted name! Most glorious title granted to man! And so, then call yourselves Catholics.-But to this proposition ...nor people, we must	Holy cross, thee of thy brow, as a shameful stain? Trembling angels see this, if angels ever tremble, Return from the lost, and who knows if more with wonder? Or from sadness, they give up office here in despair. There was a time when it was enough to say, "I am a Christian. This was enough, especially in the first three centuries of the Christian era, if one wanted to confess the true faith of his heart. Such a confessor was often awaited by the most agonizing death of martyrdom. But what is the meaning of this name now? Who knows now, when Christendom is divided into a thousand sects, what we believe, if only we would confess: We are Christians! Do not even those still want to be called Christians who reject Christ and dispute against him, denying his eternal divinity and full reconciliation? Do not many now only pretend to be preachers of the gospel in order to win the gold of those who no longer believe in Christ and his holy word, but still believe in the old gospel? Who no longer believe in Christ and his holy word, but still want to keep the old custom of going to church? Yes, if all were as honest, or rather as bold and impudent, as a certain Mr. Ludvig in New York, and a certain Mr. Koch in St. Louis, to publicly confess their ineradicable enmity against the Crucified, and solemnly blot themselves out of the list of those who wish to participate in the redemption of the Son of God: if, I say, all who in our day depart from Christ's word would so straightforwardly confess it, and renounce the name of Christians, it would of course require no other than the name of a Christian to confess his faith thereby. But since now even the enemies of Christ adorn themselves with his name in order to eat his bread, everyone understands that now a time has come in which the friend of Christ must explain himself more clearly if he does not want to deny his highly praised Saviour before the world. Here, perhaps, others will say, If you do not wish to do so, then call yourselves Catholics.-But to this proposition we must	...I'd like to say...: God be for that! It is true that the Lutherans are often ridiculously accused of being the closest to the Catholics; but who was it who first attacked the Roman papacy as the seat of the Antichrist in public writings, exposed it to the world, and mortally wounded and overthrew it? Was it Zwingli? was it Calvin? was it Wesley? or any other founder of a sect? Was it not our Luther? Did not all the other true and supposed reformers further attack the enemy from the strongholds which Luther had taken before them in hot battles? How, then, can Lutherans call themselves "Catholic," since the <u>hereditary enemy of the Lutheran Church</u> now calls them so, in order to preserve with this beautiful name the souls freed by Christ in the snares of his conscience? For the name "Catholic" is indeed a glorious name, for it signifies the <u>universal</u> Christian church, which was founded by the apostles and spread over the whole face of the earth, apart from which there is no salvation. No one, therefore, could be a Christian who would not profess a church which was catholic or universal in truth. There was also a time when the true church bore this name, and with this very name renounced all false teachers and their sects. Then it also had a glorious sound. How glorious the name "catholic" sounded, for instance, in the mouth of Athanasius or Augustine, when they held it up to the Arian, Donatist, and other sects! How glorious this name sounded even in the time of the Roman bishop Gregory the Great, who absolutely rejected the name of a <u>general</u> bishop of Christendom! This Gregory wrote, among other things, to Eulogius, Bishop of Alexandria: "You have had the proud designation put on the heading of your letter that you dub me the general pope. I pray you will not do this to me henceforth." (L. VIII. op. 30.) In other passages this Roman bishop, (who died in the year 604,) writes, that hitherto none of the Roman bishops had consented to bear this name, that thereby the true faith was lost, and that thereby a
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Bishop would become a forerunner of the Antichrist. When the bishops of Rome were still writing in this way, when they were still terrified that the title of general bishop of all Christendom would rob Christ, the only Head of the Church, of his honor, there was still a true Church which called itself the catholic supreme general. But what is the meaning of the word "Catholic Church" now?-Now it is the communion of those who recognize the Bishop of Rome for the head of the Church, for the governor of Christ and of God himself *), regard him as infallible, and render unconditional obedience to his commands; who must therefore venerate all the innumerable papal errors as inviolable doctrines of the true Church, as: Of the Sacrifice of the Mass, the Invocation of the Saints, Purgatory, the Veneration of Images and Relics, Papal Indulgences, Human Amends and the Merit of Human Works of their own Choice, the Prohibition of the Bible and Marriage, the Traditions or Unwritten Word of God, the Compulsory Fasting 2c. 2c., as all the confessions and catechisms of the new Roman Catholic Church itself testify in clear words, with the express declaration that no one can be saved apart from this faith. (Drok. LII. 6Ltü. e Conc. Trid. a 8. D. Dio IV extrLLta, Ro. 28.) Since it is clear from this that the name, catholic, has received a new meaning, that it now denotes the Roman papacy with all its abominations, and by no means the general Christian church, but a sect, no one who still recognizes God's word as the only rule of the Christian faith can expect us to use this name.

A third person might therefore say: "That is what you call yourselves Reformed, for that is what you want to be, namely, the church purged of all heresies and abuses! - It is true that this name, too, if we take it in its literal sense, gloriously describes what the Lutheran Church prides itself on being, as it calls itself in its symbols. (Concordia Formula. Wiederh. Summar. Begriff, col. 256, h.) But would it be honestly acting to call itself

*) It is true that Mr. Oertel denies, as we read with astonishment in the "Wahrheitsfreund" (Jahrg. 7, No. 39, Pag. 309), that the Pope, according to the Catholic doctrinal concept, is God's governor; but herewith this man, deeply pitied by us, betrays that, without having seriously examined the doctrine of the Roman Church, he threw himself into its arms in the hour of temptation. He always takes recourse to the decrees of the Tridentine Council when he is pointed to the publicly taught errors of Catholic theologians, and declares that Catholic doctrine is to be judged primarily by the decisions of this church council. Mr. Oertel therefore takes the trouble to remark: Oonell. DAU. 8es8. VI. decree, de Reform. c. I. Lä Duxcl. 52, where he will find that this Conciliar calls the Pope with clear words Gpsius Del in terrig Vicarinin", "the Governor of God himself on earth". Perhaps Mr. Oertel's eyes might be opened again by a more thorough study of the unCatholic doctrine of the Roman Church.-Mr. Oertel himself has expressly called upon us to fight in his "Truth Friend"; we shall not fail to appear on the battlefield.

What would it be like to give a name to something which, although it originally meant what we had in mind, has now taken on an entirely different meaning, and would therefore be understood quite differently? Would we not thereby commit that sin of secret reservation, of taking our words themselves differently from the way they are taken by everyone? God preserve us from this! A true man must speak in such a way as to reveal to others by his words the true meaning of his heart. The character of the true church, therefore, has always been that of the most perfect sincerity. While all false churches of every kind have in their expressions approached the orthodox confession as far as it was possible for them to do so, that is to say, as far as they could only cunningly hide their erroneous opinion under it and reserve it for themselves; the true church, on the contrary, has always spoken the more clearly, and formulated and announced its doctrines the more exactly and definitely, the more this was necessary in the course of time, if it did not want to be misunderstood. But what is now understood by the name "reformed": church?-"The community of all those who have accepted the opinions of a Zwingli and a Calvin. These so-called Reformed confess that man is not born again through Holy Baptism; it is only a sign and seal of grace, but not a means of grace. Reformed men are also called those who confess that they take Holy Communion only as a memorial. Reformed are also those who confess that they regard the holy supper only as a memorial supper, in which, according to the Zwinglians, the body and blood of Christ are not partaken of at all, but according to the Calvinists only spiritually, but are by no means, as Christ speaks, really present, and are therefore partaken of sacramentally with the mouth.- Reformed are further those who confess that God, according to an unconditional eternal counsel, has predestined some to blessedness and some to damnation. For so it bites in the most important public confession of the Calvinistic Reformers, namely, in the Synod of Dordrecht: "The Reformed Churches teach that the cause why God, after having chosen some, passed by the rest" (rejected them) *) "is not their impenitence and unbelief, but God's good pleasure alone," (8vn. vorll. p. 535.) Further, in this confession it is said, "It has been the entirely free counsel of God, that Christ, by the blood of his cross, out of every nation, tribe, race, and tongue, hath truly redeemed all those, and those only, who are from eternity chosen to blessedness." (Onp. 2, ^rt. 8.) Who must not be startled when he reads that this is really the doctrine of the Reform. Church? Yes, will not even some who call themselves Reformed be frightened when they read this, who had not suspected it?

*) I refer here to the example of Calvin and the Heidelberg Catechism, who speak of the Lord's Supper almost like a Lutheran. I refer here to the example of Calvin and the Heidelberg Catechism, who speak of the Lord's Supper almost like a Lutheran, but basically teach nothing different from Zwingli and his kind.

that their church teaches such errors in its public confessions, sometimes openly, sometimes more covertly? The Reformed Church. The Reformed Church contradicts first of all the clear words of Christ concerning the Holy Sacraments, for Christ speaks clearly of both: "This is my body: this is my blood. Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The Reformed Church, by her doctrine of election by grace, denies the highest comfort of the gospel, that God wills that all men be saved (1 Tim. 2:4); she tears sinners away from Christ, does not permit them to approach him with full confidence, and gives them nothing but the anxious expectation whether they are chosen or rejected of God. Yes, the Reformed Church Yes, the Reformed Church, by this doctrine, blames God that all men are not saved, and thus blasphemes his eternal mercy in Christ. How is this? Since the name "reformed" now denotes this faith, can we Lutherans, who remain simple-minded in God's clear words, and recognize the article as the core and star of the gospel, that Christ is the Savior of all sinners? - Let that be far off! - Hereby we explain at the same time why we cannot call ourselves Episcopalians, Presbyterians, Baptists, and the like. All these communities have, in addition to many other gross heresies, also accepted the heresy of the Reformed concerning the holy sacraments, and especially the Presbyterians and Baptists, also that of the election of grace.

But what - some others will perhaps say - can you object to the name "Protestant"? With this name you could and ought to make the Lutheran one noisy? With it you are not compelled to accept a doctrine which you consider to be false? Do you not know that the Protestants constitute the community of those who allow each one complete freedom in the articles in which the Lutheran and Reformed Churches teach differently, and leave it to each one's conscience what he wants to preach as the right opinion of Christ? -After all, we know this; but this is precisely the reason why we can no longer call ourselves Protestants. The name itself is, of course, splendid and delicious; indeed, it was the Lutheran Church alone that was called Protestant for some time. Two or three hundred years ago, anyone who said, "I am a Lutheran," professed to be a Lutheran, as all the world knew. It was Luther, after all, through whom God delivered his Gospel again into all hands. But times have changed, and with them the customs and the meanings of names. He who now says, I am a Protestant, confesses that he is such a Christian, of whom it is impossible to know what he believes of several of the chief things of the Christian religion. Now I ask, who is that which

If he really believes that what he preaches is true, and does not want to mutilate the truth, but to confess it completely, can he confess (he may believe it to be true, whatever it may be) to a church which refers to two different confessions which cancel each other out, of which, namely, one rejects the other? to a church which thus evidently has no confessions at all, nay, in which two kinds of faith are approved, that is, the truth and the lie? (For two contradictory doctrines cannot possibly be true on both sides!) One should think that it is impossible that men who hold the whole Bible to be true, could have had the idea of imposing this doctrine, which was founded by a Prussian king, forced upon the tyrannical congregations without their knowledge, smuggled in by all sorts of intrigues, and eagerly promoted by most rationalists, is the last flowering of the Kingdom of God in the world, the forecourt of the glorious temple of a (rapturously expected) millennial Kingdom of Christ on earth? Is not this confusion of languages? putting in the place of the true unity of faith and spirit of the Christian Church, an external ceremonial union of different believers? Does not this New Evangelical Church elevate doubt about the points in dispute between Lutherans and Reformers to the status of an article of faith, and make the abandonment of truth the solution of the alleged orthodox? Furthermore, does not the New Evangelical Church, by its actual confession that one or the other article of faith may be taught in this way and also in another, pave the way for finally declaring everything that is clearly stated in God's Word to be uncertain and undecidable, and for leaving the interpretation of Scripture to the caprice of every enthusiast and rationalist? Is not the fear justified that where a congregation first constitutes itself as an evangelical one, without the foundation of a decided confession, that there the evangelical preacher will soon be followed by a rationalist? Must this not necessarily happen? Does the one not regard as right what is right for the other? First, may the evangelical say, "The interpretation of this passage on the sacraments, on the election of grace, 2c., is left to the conscience of every one; for the sake of a difference in these points, no one may heresy the other?" Then may not the rationalist also claim this right to insist upon freedom of interpretation in many other points? - In short, the so-called evangelical church lacks a confession of the truth in the most important parts of Christian doctrine, declares them unimportant, unessential, and quite indifferent, and Christ's word uncertain. Therefore it can be regarded as nothing else but

for the community of indifferentists, i.e., of those to whom true and false doctrine are equally valid: therefore we cannot possibly call ourselves evangelicals any longer, lest we be confused with the latter and thus deny our faith. We must rather call out to all Lutherans who have allowed themselves to be deceived by the beautiful evangelical name and lured into the net of the false union: "How long will you limp on both sides? If the LORD be God, walk after him: but if it be Baal, walk after him." (1 Kings 18.)

So call yourselves Protestants," another may call out to us. - It is true, however, that from the year 1529 onward, the Lutherans alone were called Protestants for quite some time. The Lutheran Electors of Saxony and Brandenburg and other Lutheran princes and cities of the empire, in that year, lodged a protest at the imperial diet at Speier against the imperial decree, according to which the sharp edict published at Worms in 1521 against Luther and the declaration of respect pronounced therein were to be enforced; and from this protestation, therefore, the Lutherans received that designation. Although this name could be interpreted as meaning that we, as orthodox believers, wanted to protest against all abuses and teachings of men, it is known from history that all those who separated themselves from the papal church were later united under the name Protestants. This name, therefore, also does not correspond at all to the faith of our hearts, since we protest just as much against the heresies of all other churches as against those of the Roman Catholic. In addition to this, it is becoming more and more common in our day for only those Protestants to call themselves Evangelical Protestants who protest not against the doctrines of men, but against Christ, His Gospel, and all the sanctities of His Church. These, as is well known, have taken the great decision to extinguish the sunlight of the Gospel and to take it down from heaven, and to light the torches, lights, and thran lamps of their rational wisdom instead, and thus finally to bring the long-awaited full day of enlightenment and maturity to the poor world, which they lament that it has unfortunately lost the light of paganism again and has fallen into the darkness of Christianity! - Who can well expect us to bear the same name with such Protestants and to pull at the same yoke with them?

But since we live in America, perhaps some might advise us Lutherans, by abandoning our former name, to call ourselves Methodists. This name sounds strange, of course; but who would object to the name, if only the cause were good and godly? Now, of course, we cannot deny it,

that the Methodist fellowship must have an exceedingly attractive character for those who come from corrupt churches in Germany, where so many belly-servants sit on the throne of Moses. For what zeal they find here to convert souls! What zeal in praying, singing, and reading! What boldness to confess their faith with words and works! How sourly most of them let it become them to gain heaven! But as many who are inexperienced may regard these things as the sure marks of the true church, they are of little consequence to him who is experienced in the word of God.

What really matters in the church of Christ, the Saviour tells us in the words: "If ye continue in my word, then are ye my disciples indeed: and ye shall know the truth, and the truth shall make you free. (Joh. 8, 31. 32.) So it is abiding in the speech or words of Christ that matters. He who desires to be a living member of the church must show it by his zeal in sanctification. But the holiness of Christians cannot make me blessed; only the pure word, which they have and abide by, can do that. But this is just what is sought in vain among the most zealous Methodists. Not only do they depart from the clear words of Jesus Christ, the true and almighty, in the doctrines of the holy sacraments; they therefore mock us as literalists, that we remain simple-minded in the words of our Saviour, and here they prefer to follow their reason and their false teachers; but they also build almost their whole Christianity, the certainty of their state of grace, and their regeneration on their uncertain, changing feeling, and thus follow their hearts in this. Since they do not keep to the word alone, and do not want to base everything on it alone, they certainly do not come to any lasting rest in Christ, they torture and torment themselves in their own works, and yet must finally hear the word: (Isa. 55:2.) "Why do ye count money where there is no bread, and your labour where ye cannot be satisfied? Harken unto me, and eat that which is good 2c." The Methodists, of whom there are certainly not a few who mean well, are therefore especially deficient in the pure doctrine of justification, and still more in the right application of it; therefore so many among them are always learning, and cannot come to the knowledge of the truth; therefore so many seek peace in themselves, in their struggling and laboring, and do not find it. For Christ alone, who offers Himself to us in word and wants to be grasped in word through faith, is our righteousness before God and our perfect peace. - We Lutherans, therefore, cannot possibly call ourselves Methodists, and thus testify that we abandon the clear infallible and unchangeable Word for the appearance of human devotions, works, and sentiments. So long, to be sure, as a Methodist is of his

If a man is caught in the error of his conscience, he will look down on us with sighs, as on a man who lacks spiritual experience of heart. But we can assure him in truth that we know from our own experience that all self-work is lost, and all human activity must wither and burn in the fire of temptation, however delicious and seemingly it may be in the sight of men; but that only adherence to the Word and to the grace proclaimed in it saves from the despair and leads to blessed victory. If the Methodist has a sweet feeling of grace, he will, of course, sneer at the Lutheran adherence to the Word, as has often happened now; but if he comes into severe confrontation, he will certainly find out what he sneered at. It is certain that without the terrors of repentance no one comes to faith, and that this is not a dead thought of our heart, but a living confidence, which alone the Holy Spirit can work. But it is truly the same whether one trusts in outward works of penance, as the pope does, or places his confidence in the inner work of his soul, and thereby wants to force his state of grace; both are pitiful monasticism, and with both one loses Christ.

We must break off here once more and ask our readers not to expect the promised conclusion until the next number.

Luther's prophetic view into our time.

"He that hearkeneth diligently to the word of Christ and of the apostles, seeth well that the world shall be full of scoffers and Epicureans for the latter day. If then, as is to be feared, the pulpit is taken up by the ears of those who preach as they like to be heard (for the world wants such teachers), the truck will be lost with the poor. For there can be no good end to a man's being so foolish about the matter, and to his receiving dear goodness so badly, even to blaspheming and profaning it to the utmost, and not only having love and desire for lies and error, but also wanting to defend and preserve it for goodness. Therefore the world, because it does not want the light, will be struck with greater blindness than before under the papacy, and will give according to the words of Christ: "The last will be worse than the first. Friedrich, Churf. zu Sachsen.)

Defeated declaration.

It has pleased Mr. Koch to come out against us in the last numbers of his Antipfaffen; but since he has not even sought to refute with sham reasons the principles we have expounded, but has at present occupied himself with trying to reduce to the ground what is dear and sacred to all Christians of all confessions, he has not even attempted to refute them.

If Mr. Koch tries to ridicule us in a way that is as blasphemous as it is lowly, then hopefully no reasonable person will expect a justification from us for such attacks. music, monkeys, and swans."

Should Mr. Koch perhaps try in the future to secure evidence against our confession, we will not owe him the saying: "There is nothing new under the sun. Eccl. 1, 9-11. necessary answer out of love for those who are too weak to see through fallacies and could be misled by them.

However, since we cannot overcome ourselves to fight with such weapons as Mr. Koch, we must follow the advice that the famous poet loung gave for such cases when he wrote:

"You could just as easily try to silence an echo by the strength of your voice as a witty head by the power of reason. They both begin to shout the louder because of it."

If, by the way, Mr. Koch tries to win our fellow citizens over against us by portraying us as incomprehensible zealots for a certain burdensome strict general Sunday celebration, he is only doing air pranks that can only have the intended effect on those who are unfamiliar with the Lutheran doctrine on that point. But so that Mr. Koch, in his ignorance of our actual principles, does not continue to throw everything into confusion, we refer him, as far as our doctrine of the Sabbath observance is concerned, to his better instruction: Augsb. Conf. art. 28. and Luther's Great Catechism. 1st Hptst. 3rd ed.

If, finally, some should think that the way of opposing the Christian religion, of which Mr. Koch makes use, is a new one, which now gives reason to fear the soon final overthrow of the Gospel, we take the liberty of informing such, in conclusion, of the observations which an old Lutheran librarian at Königsberg made on this subject as early as 1768, when he had read with great attention almost everything that has been raised and written against Christianity by its enemies at any time and in any language. He describes a certain class of such opponents as follows:

"The enemies of religion use all their wit to make the divine revelation an object of ridicule and to make fun of the most serious truths. This way of proceeding is already old, as Minucius Felix wrote about the year 220 A.D.: "'No heathen to expose Christianity to contempt.'" - They sprinkle in jocular incursions upon the abbreviated history of Moses and the other sacred writers, clothe the marvelous incidents in amusing descriptions, and promise themselves more advantage from jocular puns and ejections of a false wit than from serious reflections. This dalliance of Lappish thoughts gives them the reputation of strong spirits with many. Their treasure of wit consists in twisted proverbs, silly similes borrowed from base and reprehensible things; in lively incursions from ancient and modern poets and playwrights, ambiguities, and amusing allusions. This is the device of which many avail themselves. The greatest buffoon is most skilful in arousing contempt against religion, and of this many reprehensible specimens have hitherto been laid, of which one

The last word.

A distinguished gentleman, who met with the pastor N. in a society, told him that he himself, when he had time, also came to his sermons from time to time. He said that one thing was particularly striking to him about these sermons, namely that for so many years they always had only one main content; he always and in every one of them spoke of the sinfulness and natural misery of man and of redemption through Christ. Since the Gospels and Epistles offer such beautiful material for variety and such diverse topics, he silently marvels at how he begins to get to this favorite subject in every sermon, even if it is only at the end, and how he "always succeeds" in connecting it, even where one would hardly have suspected it.

To this N. replied that he once remembered reading of a pastor who, in every sermon of which he preached many, proclaimed the way of life, the salvation offered to sinners in Christ, and warned against the way of death and hell. "For," said that minister, "this sermon may be the last that either I preach, or one and another may hear from my congregation near his departure. So I do not want to miss the last opportunity to call the sinner to repentance and to point him to Jesus Christ, lest one of the souls commanded by God should accuse me some day before his judgment seat and say: "I was once, I was the last time in your sermon, with the silent question in my heart: What shall I do that I may be saved? But you did not answer that question for me." These words, N. continued, I have taken to heart, and do according to them. I do not, as you said, attach to each of my sermons the foundation-stone of the Christian faith only occasionally, but on it all my exhortations and teachings are founded. It is said of some people who always want to be right: they must always have the last word. But I will at least do what I can to cause him who alone is right, while all men are liars, to keep the last word in the heart and ear of the dying sinner. For one must give only to the deathbed, there one will learn what is the last sting and comfort in the end. The distinguished gentleman was silent afterthought, and has since been seen more frequently and much more attentively in N--'s sermons.

The "Lutheraner" is always available at the home of the person who carries it around, Mr. Gräbers (southern fifth street, opposite the Oelin Mill), also from Mr. Quast (Olive Street, between the second and third, below the theater) and from the publisher.

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The Wanderer and the Migratory Birds.

Wanderer.

Welcome, ye wanderers up there, Ye multitudes in merry train,
High above the earth raised, Carried in vigorous flight!
How hasten ye with swift plumage
From north to south to home, And bring the autumn to us
again, And call: the summer is over!

Migratory birds.

Yes, hear it, ye people below, Who understand our language:
fast fly the years and the hours, The breath of your life passes!
As i in the fleeting train See us come and vanish already, So
hurries, as in the rapid flight
Your lives, as if you were flying away!

Wanderer.

But tell me, fellow-travellers, - It makes me admire; -
I wanderer know well on earth, When and whither I shall travel;
But who may teach you crane ere well The roads on airy
course, And then when you shall return again, Who shows it to
you yearly?

Migratory birds.

We travel at his command, Who created us so wisely, That
even without a human soul We follow a divine call.
But, crane, swallow, and turtle-dove know, As the Lord God
himself speaks to you,
The time when they have to turn back, but my people do not
notice it!

Wanderer.

This word punisheth our sins, And lureeth the safe multitude,
Like swallows to find a nest, O LORD of hosts, thine altar; Ps.
84:4.
But woe, we fools sink into earthly sorrow and pain;
"What will we eat and drink?" That's what we're looking for
alone.

Migratory birds.

O! hear, ye anxious souls, Hear what the Lord himself
teacheth you: How little we birds trouble ourselves, For that
which feedeth and nourisheth us.
Gladly we start on our journey, We neither sow nor work,
And yet always find our food, So that no one's moderation
fails.

Wanderer.

Yes, could you teach us this, To look up with joy, To ward off
sorrowful cares, And trust in our God:
How blissfully the days passed in our earthly course, But
sorrow and plague and daily lamentation never cease.

Migratory birds.

Therefore see us merry flocks fly out in spite of snares and
yarn!
So shall they perform like eagles, Who wait for the Almighty.
Isa.40, 31.
Oh, that you had wings like doves, And flew up to heaven!
But you have wings in faith;
Up! Fly up to the Father!

Wanderer.

Well, then, let us dare, and may God strengthen our
wavering foot. - But there's one more thing I'd like to ask
you, That makes me wonder:
As much as you are wont to haste, so often you fly about
hesitatingly.
What may linger you then?
What is calling your voice so much?

Migratory birds.

When often weary limbs have delayed in flight, So we wait till
they are reunited in train.
Then we'll go in a closed line,- A shouting leader to it,-
In heartfelt love and loyalty Until the homely rest.

Wanderer.

That is to me a peaceful wandering, Where one does not
hate each other, Where one gladly serves the other And
bears the burden of the weaker.

So should we pilgrims hereafter, Governed by one spirit,
Follow Him in love and peace, Who faithfully leads us to
heaven.

Now, then, ye joyful squadron, down to the warmer land!
May the heavenly Father lead us up to the better land!
Then we will sing to the Lord, when we from the open
tomb
To him on blissful wings are advanced in the air.
1 Thess. 4:17.
G. H. Löber.

From the name "Lutheran."

C. Why do we insist on keeping this name?

(Conclusion.)

After reading the last issue of our...

Some of the readers of this paper might address us
thus: "Suppose it were really as you have written;-
admitting that all the so-called parties had really
stamped some deviations from the clear word of God in
their confessions as articles of faith, and must therefore
be regarded as irreligious: but you yourself have not
dared to deny that one can be saved even in such
communities! - If thou wilt not retract this concession,
thou hast thereby disarmed thyself; for what more is
necessary than that a church should be an institution for
the beatification of its members? Why then will you
refuse to bear a name by which such an institution is
designated? why insist on being called a Lutheran? why
not unite yourself with those parties? Does the Lutheran
church lead to something higher than salvation?"-It is
necessary to explain this even more clearly.
When we admit that in all Christian parties there are
souls who will be saved, we do not mean to say that it
is indifferent to which religion one holds and professes.
We are far from agreeing with those who adhere to the
principle, "Believe what thou wilt, be a good man, and
thou shalt be saved." That sounds

admittedly perhaps quite reasonable to many, but that just asks itself whether one can be a good person, one may believe what one wants. We deny that. With this concession, however, we do not wish to concede that there are many true churches. Rather, we believe that there is only one way to heaven, only one truth, only one right interpretation of the Scriptures, and therefore only one true orthodox church, and therefore also only one institution for beatification, for it is only the Word and only the sacraments, which this church, this key-bearer of God, has, by which a man is brought to beatitude. By this concession we do not mean to say that a man can be saved by the doctrines in which certain parties depart from the faith of the true church of Christ or from the word of God. No, we know that every error, when it becomes strong in a man, is a deadly poison to the soul. Our actual opinion is this: Many souls are saved even in unbelieving communities, not because of what makes them special sects, and not because they are members of them, but because many outwardly count themselves so, but in their hearts (perhaps without knowing it) hold to a quite different doctrine, namely, the doctrine of the true church, which, as the mother (Gal. 4:26, 27), bears children to Christ alone.

Does it follow from this that the false churches are as much God's institutions of salvation as the true churches? Not at all. If many are saved in them, it is because they have retained the Bible, the sacraments, and the confession of many precious truths of the gospel from the true church; but the unbelieving communities have their special name not because they have retained this and that of the doctrine of the true church, but because they have done this and that of it and to it.

It is certain, however, that since Christendom does not now consist of a single church, which everywhere professes the same faith; and since the many different churches which exist contradict each other in their confessions, either there is no true church on earth at all, which has the unadulterated doctrine of Christ (which is impossible according to Christ's promises), or of all the churches in the world there can be only one which justly bears the name of the true one. We hold that the Evangelical Lutheran Church is the true one, because it confesses the teachings of the Word of God pure and true, neither detracts from it nor adds to it, and teaches the use of the holy sacraments without addition or mutilation according to Christ's institution. But since, on the other hand, all other Christian parties depart from Christ's clear words, since errors have given them their special existence, separated from the orthodox church, since their errors are therefore the bond of their union, their name also does not denote the church of God.

the truths they still have, but the errors peculiar to them, by which they differ from and renounce the true church. A Methodist, for instance, does not bear this special name because he believes in the deity of Christ, for the orthodox Lutheran church also professes this belief; but the Methodist is so called because, among other things, he does not believe that what Christ did for us is imputed to us by faith, but only what he suffered for us; and because the Methodist fights for this and for other great errors, which lead away from Christ to the doings of men, as for dear divine truths. Furthermore, a Protestant does not now bear this special name because he confesses the gospel with his mouth, for so does the orthodox Lutheran; but the Protestant is so called because he has the false principle that, for the sake of love, human peace, and temporal unity, no weight may be attached to certain truths, but they must be sacrificed for them.

Now then, I ask: Since the false believers have separated themselves from the true believers by their name, can a true believer, without denying it, bear their name and profess them? Nevermore. The orthodox rather has the duty of distinguishing himself from the heretics by his name; as, for instance, St. Cyprian writes, "*simus ab ois tum 86purati, czuam sund illi g,b oedemu pro- knZi*," i.e., "we must be as set apart from them as they have become fugitives from the Church." (Lp. I, 3, rrä Cornel.) For no one believes that he who has recognized the errors of his church, but does not want to renounce them and remain in the fellowship of the false church for temporal reasons, can be a true Christian, have the right faith, and be saved. This applies only to those who do not recognize the mystery of wickedness and the depths of Satan (2 Thessalonians 2:7, Revelation 2:24), who walk in the simplicity of their hearts, who outwardly follow the rebels in the kingdom of God out of weakness of knowledge, but who know nothing about the evil thing and in their hearts keep the true faith in Christ by the grace of God. 15:11 But he who wilfully errs, or who, against his conscience, persists in a false faith, cannot comfort himself by saying that he belongs to that fellowship of saints which is known to church has laid down in its symbols, especially in the God alone, and which is spread over the face of the unaltered Augsburg Confession and in the Small whole earth. He who would say, "You yourself have Catechism of Luther. Such false Lutherans, however, are admitted that it is possible to be saved in a sect; so I will easily distinguished from true Lutherans, precisely also remain in it, although I see that abuses and errors because our church has let these public confessions go are held fast in it," would only deceive himself. God's out into the world.

Word clearly says, "Come out from among them, and separate yourselves." (Read the whole passage: 2 Cor. 6:14-18.) Further:

"Beware of false prophets, which come unto you in sheep's clothing, but inwardly they are ravening wolves." (Matt. 5:15.) "My sheep hear my voice;-but they follow not a stranger, but flee from him." (John 10:5, 27.)-It is true that some who have taken poison unawares have been saved by a powerful antidote; but can he hope to be saved who willingly empties the cup of poison to the full? So also many simple ones are preserved in the faith by God's preservation, although their preachers add the poison of false doctrine to the gospel; but how can he be comforted by this divine preservation who with knowledge and will seeks such poisoned spiritual food? He who has a vocation to go into a plague-house is under God's sure protection; but what has he to expect who, out of forwardness and wantonness, wants to stay in it and expose himself to the contagion? But does he do anything else in the spiritual sphere who, after knowing the truth, wants to remain in a false church? - The true orthodox church is the ship of Christ, in which Christ steers the rudder, his pure and unmistakable word serves as a compass, and his faithful steer safely over the roaring sea of this tempting world to the harbor of blessed eternity; Many, it is true, save themselves on the wreckage of ships, which even the false churches still have, but will he reach the heavenly port by Christ's grace who wilfully and obstinately prefers to save himself on a beam rather than seek shelter in the ship from which a thousand helping hands are reaching out to him?-Although these comparisons cannot be carried out in every respect, we think that they may give a glorious light to those who (when they hear that many will also be saved among the sects) come to think that it is the same whether one adheres to the orthodox or to an erroneous church, or who are hesitating in the choice of an ecclesiastical community.

But,-many will ask at last-why does it have to be the very name "Lutheran"? We answer:

We know well that the name does not matter, for there are innumerable who still call themselves Lutherans, but who have long since abandoned the doctrine which our church has laid down in its symbols, especially in the teachings of the Word of God, together with the right use of the holy sacraments, have been brought back to light and onto the path.

Luther's activity.

As the community of those who have confessed this purehesitation, nor shyness to call myself Lutheran, and in doctrine of the Word of God with heart and mouth havethat sense I am and will remain a Lutheran all my life." always been called Lutherans and have been and are still As much as Luther argued against calling himself known by this name, we can now confess the faith pureLutheran out of idolatrous trust in his person, it goes and round by the name of Lutherans alone: We can now,without saying that even he could not find it by the name Lutheran alone, confess the faith purely andreprehensible when one is in the case of having to squarely which we carry in our hearts, and if we were todistinguish oneself from false believers by using this discard this name, we would at least arouse the highestname and to confess the orthodox church. Of this case suspicion that we were either ashamed of the oldthe good man writes thus: "I see that a good admonition Lutheran doctrine, or that we no longer held it to be theis necessary to do to those whom Satan now begins to only true doctrine agreeing with God's clear word, andpersecute; among whom are some who think that they were attached to a new false doctrine in our hearts.want to escape danger by being attacked, that they say: Therefore, as dear as the truth is to us, as dear as God'sI do not hold with Luther, nor with anyone, but with the one thing is to us, and as dear as the salvation of ourholy gospel, and with the holy or Roman church; so let souls is to us, we cannot, especially in this time of generalthem be at peace, and yet in their hearts they keep my confusion, give the name Lutheran, whereby wedoctrine for evangelical, and remain with it. Truly, such renounce all false believers of all times and publiclya confession does them no good, and is as much as confess the true faith of all times. denying Christ. Therefore I pray that they will take care.

In this, of course, we are horribly accused of tearingIt is true that thou shalt not say in body and soul, I am a apart the body of Christ, of renouncing the brethren, ofLutheran or a papist; for none of them died for thee, nor drawing the sword against the heirs of the samedid thy Master, but Christ alone, and thou shalt confess blessedness, and of declaring them our enemies; but wethyself a Christian. But if thou thinkest that Luther's are mistaken. We are only absolving ourselves from thedoctrine is evangelical, and the pope's unevangelical, errors in which so many of our brethren are imprisoned;thou must not so cast Luther down, lest thou cast down and we would be acting uncharitably toward them if wehis doctrine also, which thou knowest to be the doctrine did not want to testify aloud against that in which they areof Christ. Rather, you must say: Luther is a knave or a in such great peril of soul. It is and remains impossiblesaint; I have no interest in him; but his teaching is not that what is done in obedience to God's expresshis, but Christ's himself. For you see that the tyrants do command should bring about the ruin of the kingdom ofnot deal with killing Luther only, but they want to destroy God. This command can and must remove all doubts inthe doctrine; and on account of the doctrine they touch a Christian's mind, when he asks what he is to do in anyyou fairly, and ask you whether you are called Lutheran. case. Here indeed thou needest not contend with

But the divine commandment is clear, that we shouldYou must not speak the words of the church, but freely not only carry faith in our hearts, but also confess it withconfess Christ, whether Luther, Claus, or George our mouths. For thus saith St. Paul, Rom. 10:10: "If a manpreached him. Let the person go, but you must confess believe with his heart, he is justified: and if he confessthe doctrine. So also St. Paul writes to Timothy I. 1,8: with his mouth, he is saved." And thus saith Christ,"Be not ashamed of the testimony of our Lord, nor of me, "Whosoever shall confess me before men, him will Iwho am bound for his sake." If here Timotheo had been confess before my heavenly Father." Matt. 10:32, 33; andenough that he confessed the gospel, St. Paul would not since we have the Lutheran faith in our hearts, we musthave commanded him that he should not be ashamed of confess it with our mouths if we would be otherwisehis also. saved and not eternally damned. not as the person of Paul, but as one who was bound

This is how all righteous Lutherans have thought and for the sake of the gospel. Wherefore Timothy would acted at all times. When, among others, George,have said: I hold not with Paul, nor with Peter, but with Margrave of Brandenburg, heard at the time of the Christ, and yet knew that Peter and Paul taught Christ, Reformation that he was called a Lutheran in order to he would have denied Christ himself. For Christ saith, insult him, he declared: "I have not been baptized into Dr. Matt. 10, of them that preach him, "He that receiveth youbegun it, let it seem as if he had nothing; but he striveth Luther; he is not my God and Savior; I do not believe in receiveth me; and he that despiseth you despiseth me."after it, and goeth on and on, that he may lay hold on it. him and will not be saved by him; and therefore in suchWhy so? Because they thus keep his messengers (whoTherefore Paul saith Philippians 3:13, 14: "My brethren, a sense I am not Lutheran. But when I am asked whether bring his word), therefore it is the same as if he himselfI count not myself yet to have apprehended. But one thing I say, forgetting those things which are behind, and reaching forth unto those things which are before, I pursue after the set purpose, the precious things which are before, the heavenly calling of God in Christ Jesus." For indeed nothing is more harmful to a believer than to imagine that he has already grasped it, and that it is not necessary to seek first. For hence it comes to pass, that many fall back, and wither and become lazy from security and sloth.

The following facts, which Professor Stowe gives in his "*Biblical Repository*" in the article on Luther's writings, prove the admirable activity of this man:

"From 1517 to 1526, the first ten years of the Reformation, the number of his published writings amounted to 300; from 1527 to 1537, the second Jahrzehend, the number of the same was 232, and from 1537 to 1546, the year of his death, 183 writings have been published by him. This gives in these 29 years the sum of 715 writings, an average of 25 in one year, or one book every 14 days of his public life. It is true that he did not write down all these writings with his own hand, but many of his published works were written down at the oral-

It is also true that several of Luther's writings are only short treatises, but many of them are also large and thoroughly elaborated books. Under the circumstances in which he wrote, the translation of the Bible alone would have been a gigantic task, even if he had spent his entire lifetime on this alone."

What is to be thought, then, of certain people who seek to awaken a horror of Luther and his teaching among the people by saying that Luther was a man who frolicked day and night, ate and drank well, loved a merry, lazy life, and therefore left the monastery and took a wife? Is it possible to write as many and as many books as Luther did while living a life of boozing and drinking?

A Christian is in the process of becoming and not in the process of being.

Thus it is with the Christian life, that he that hath begun it, let it seem as if he had nothing; but he striveth after it, and goeth on and on, that he may lay hold on it. Therefore Paul saith Philippians 3:13, 14: "My brethren, I count not myself yet to have apprehended. But one thing I say, forgetting those things which are behind, and reaching forth unto those things which are before, I pursue after the set purpose, the precious things which are before, the heavenly calling of God in Christ Jesus." For indeed nothing is more harmful to a believer than to imagine that he has already grasped it, and that it is not necessary to seek first. For hence it comes to pass, that many fall back, and wither and become lazy from security and sloth.

So also St. Bernard saith, "If one stand still in the way of God, it is as much as if one go back." Therefore, he who has begun to be a Christian is obliged to do this still, that he may remember,

He is not yet a Christian, but he seeks to become one; that he may boast with Paul, Phil. 3:12, 15, 16: I am not, but seek to be; "not that I have already apprehended it, or am already perfect, but I pursue after it, whether I may apprehend it also, after I am apprehended of Christ JEsu. And as much as ours be perfect, let us abide by this rule." For a Christian is in the becoming, not in the being. For it is said to him, "Ask, seek, knock;" it is not said, Ye have it already, ye have found it, ye have entered already; but, "Ask, seek 2c." Whosoever therefore is a Christian is not a Christian; that is, whosoever makes himself believe that he has already become a Christian, since he is only to become a Christian, he is nothing. For we are reaching toward heaven, but we are not yet in heaven. And just as he who imagines that he is already in heaven will never enter heaven, so he who strives toward heaven, seeking to enter it, is already in heaven. For God considers him to be already in heaven. In sum, one must go on and on and increase, and not stand still, nor snore securely. "Our old man must," as Paul saith, "decay, and the inward be renewed from day to day." 2 Cor. 4:16.

Woe to him who is already completely renewed, that is, who imagines that he is already renewed. Without doubt, he has not yet begun to be renewed, and has never tasted what it is to be a Christian. For he who has begun to be a Christian does not consider himself to be a Christian, but greatly desires to become one; and the more he grows and increases, the more he seeks to become one, and the less he considers himself to be one. So wonderful are the works of Christ's kingdom. "He that standeth," saith Paul, "let him see that he fall not." 1 Cor. 10:12; and again, "If any man think himself to be anything, when he is nothing, he deceiveth himself." Gal. 6, 3. (Luther in his explanation of the parable of seeking the good pearl, according to Matth. 13,45. 46.)

The cowardly heart of an infidel.

When Nikolaus Lange lived in Vienna in the year 1693 in the capacity of a legation preacher and therefore dined here daily at the table of his (the Swedish) envoy, one of the daily guests at the table made it his business, in defiance of the pious Lange, to make most audacious speeches about God and his word and especially to play his farce about hell and the devil. But what happened? This great hero was at this time lying with his valet, who was an old, God-fearing man, in a garden house, in front of which stood an old rotten oak, which had long since threatened to topple. In a stormy

At last, in the middle of the night, this oak tree collapsed and, with a terrible clatter, broke all the windows of that Goliath's bedroom into a thousand pieces. He awoke with terror at the moment of the uproar, and in his agony, leaping from his bed as loudly as he could, cried out to his valet: "Johann! Johann! pray! pray! the Teufe! will come for me!" The valet appears, and finds the gentleman trembling all over. The former now fetches a light and shows the latter the natural cause of the ghastly rumour, whereupon the latter lies down again in bed, calmed down.

The Christian-minded valet, however, could not refrain from bringing this incident to Langen's attention immediately the next morning; he thought he could thereby give the pastor a necessary hint, according to which he might perhaps adjust his admonition. Noon came, and the gentleman appeared again at the envoy's table, but began his angry speeches anew with the greatest licentiousness. Lange then brought the conversation to the majesty, omnipresence, and justice of God, recalling how God was so holy that he often punished the despisers of his majesty with contempt, so that, according to the Scriptures, a rustling leaf would punish them. According to the Holy Scriptures, a rustling leaf could chase them (3 Mos. 26, 36). Finally he added that many an iron-eater and many a loudmouth could speak very much against God; after that it might happen that God would make his heart so cowardly at the breaking of a dry tree that he would think that the devil would take him and run, since no one was chasing him. (Deut. 26:36.) At these words he became discolored, and after a time became quite still. But no one knew at that time what that speech was aiming at.

Christian courage.

When the former Superintendent of Brandenburg, Nikolaus Lange, was still the house preacher for the Count of Horn on his estates near Demmin in Pomerania, he had to hold the daily prayer meetings in the Count's house, which he also carefully used, among other things, to instruct the ignorant servants as much as possible in Christianity. In these efforts the zealous man saw himself visibly blessed by God. Only to one impudent and lustful man were the hours of prayer the greatest burden, and yet he was not allowed to miss them for fear of incurring the count's disfavor. Just as Lange paid close attention to all the members of his household, so that they would not wantonly sin against God, he also soon noticed the evil ways of the aforementioned man. Therefore he spoke against the sins against the sixth commandment on every occasion. Because he was constantly punished in his conscience by this, he once asked after the hour of prayer in the presence of the others with a grim face

the preacher, saying, He speaketh always of fornication, whom then doth he mean by it? Whereupon the latter led him to the examination of his conscience.

On the following day, as Lange was riding to Stettin with some members of the Count's family, and was sitting backward in the carriage, he saw the man whom he had called upon yesterday to repent, riding after him at full gallop; and as he could see very well into the distance, he already noticed the fierce gestures of the rider, and at once suspected that he had something evil in mind. He therefore made the carriage stop, jumped down, and, without showing the least fear or embarrassment, addressed the embittered man thus: "Thou child of wrath, stop! How hath the spirit of murder brought thee hither? Behold, here I stand in the name of JESUS; do that which thou canst not refrain from doing! But defiance be unto thee, that thou draw out but one pistol!" At this courage the man, who was seething on the horse, fell into such confusion that, though he wanted always to reach for the pistol, he could not bring it out, because he was too much affected. Thereupon Lange went to him, seized the horse by the bridle with one hand, and with the other grasped the rider's right hand, and said, "Thou wretched man, get down from the horse, and let us go with each other among the corn." The tiger now became like a lamb, and descended. Long thereupon tied the horse to the waggon, and told his companions to forgive a little, and thereupon went with him into the corn. Here they both sat down, and Lange now spoke movingly to the poor man, not only showing him how great his sins were against God's holy commandment, but also pointing out to him the great grace and kindness of the Saviour of all sinners, whom he despised, and in whose place he pursued a lust which entailed eternal unpleasure. And behold, the hard heart melted; the sinner began to weep bitterly, and confessed that those punishments had hitherto been unbearable to him. But it was true, he said, that he had sinned greatly, and that he was now heartily sorry for it. He then showed two pistols, which he had hidden in his skirt in addition to the two in his holster, and 500 Rthlr. in money, because he had resolved to shoot his pastor and then ride off into the wide world. But he now praised God who had prevented him from doing so and had walked to meet him. He promised to repent of his sins and for his sins. Thereupon they both knelt down, and Lange prayed heartily to God. Thereupon they went back again, and the latter, after many expressions of love, rode to Hanse, changed his previous way of life, and from now on became heartily attached to Langen.

The "Lutheraner" is always available at the home of the person who carries it around, Mr. Gräber, (southern fifth street, opposite the Oelmühle), also from Mr. Quast (Olive Street, between the second and third, below the theater) and from the publisher.

Printed by Weber and Olshausen.

The infidels war and victory.

Swaying in the blue sea of ether, A swarm of foes quickly gathers around him, They dared the glorious bouquet too gladly, And tore a little feather from his head.

Wren and crows, true swallow fine,
Are towards the poor eagle with weapons storm. one,
And he sits down dumbly, heedless of their clamor,
So they blow: Victoria! that he is beaten!

The wisdom of Christ floats silently above the earth, And also has its little enemies, who march sternly to the field; Wisdom small and midtet, with long beaks, Are angry with poor wisdom.

In little newspapers with new and old fables Many a crow's spit lifts against her wings; She is silent in proud repose, she floats joyfully away, -
But you, brave little birds, have the last word!

-----I wonder if they'll have it. *) H. L. C.

Contributions

for the defence of the Christian religion against the most common objections of scoffers and blasphemers of our day.

All Christians who are familiar with the history of the Christian church have certainly noticed that the enemies of Christianity in our day do not put forward anything against it that has not already been put forward a thousand times, often in a much more clever and seductive way, but has also repeatedly been thoroughly refuted by faithful servants of Christ. It seems, therefore, to be a superfluous undertaking to take up arms against such conquered enemies. It seems to be enough for some people,

That one would have the old defenses of Christianity and blaspheme the Gospel; and when we finally against all attacks made on it printed again for the shame consider how it must be to the dishonor of God's high of the present unbelief. But this is not so. Even if the holy name, when those show even a semblance of fear present opponents of the divine revelation only pick up of a man, that is, of a sinful dust, who boast that they the old, already broken arrows of their unbelieving have known the true living God: - when we consider all fathers, in order to arm themselves with them for their this, then we cannot but raise our weak voice against the new campaigns against Christ, the King of truth, they enemies of our Lord, even if we could hope to gain have nevertheless given the old projectiles such a polish nothing from it but covering with shame and disgrace. that they appear to many to be quite new, yes, terrible; But we think that perhaps the merciful Saviour might they have invented new tricks, before which not a few dignify us by this means to become an instrument for inexperienced fighters fall into embarrassment and some, for the redemption of taken aversions, for the consternation. And while, as I said, they do nothing but alleviation of their doubts, and for the strengthening of regurgitate the old to the disgust of those who their faith. And oh, how we would rejoice if through this understand, they often know how to make the dish that we were to lead even one soul back from the error of its has been reheated countless times palatable again to a away, or fortify it in the recognized truth!

certain class of people by adding a new spice.

Since, especially in this new fatherland of ours, to throw light on the objections which are at present unbelief raises its head as never before, we consider it being made against the divine reputation of the Holy our duty, as editors of a Christian newspaper, to show Scriptures and their contents, and which we are the nullity of all that with which one strives to tear faith in endeavoring to bring among the people, we must at God and His holy Word from the hearts of the people, once make an explanation in advance. Most of the and not to give this object the last place in our enemies of the Bible of our day do not wage their wars newspaper. For when we fight for God's Word, we fight like civilized nations, to whom even in war the law of for what we call Lutheran doctrine. nations is sacred, and who observe certain orders and

We have been warned from some quarters not to speak laws and fight honest battles, but they proceed like our publicly about matters that are usually treated here as if Indians and all barbarians, who hold their ground the discussion of them were not intended to shed light on nowhere and only make a raid here and there, preferring the truth, but only to serve as a scurrilous denigration to slaughter the defenseless and to plunder, scorch, and of persons and entire corporations that have been kindly burn them as opportunity offers. Accordingly, of course, received by the state here. If, however, we consider that he who wants to stand up to them must do so. We, too, the courage and iniquity of unbelievers must rise higher therefore, see ourselves in the necessity, in the course and higher, so that those who still hold the old eternal of the defense undertaken, of going to work truth remain silent, and that those must get the idea that aphoristically, of subjecting the counter-reasons, as they we Christians are glad if we may only live in the silence come, to an examination, and of exposing the lies and of their grace; if, further, we consider how many are deceit which one permits oneself in the process as a misled by seeing how no one dares to contradict those means to a sacred end. We shall refrain from all immoral witticisms and vulgarities, that is, we shall not repay like who call the Almighty in heaven and his blessedness the with like; for even if we did not do this for God's sake, we truth, and how many are misled by seeing that no one know that he who has to resort to such weapons is dares to contradict those who call the Almighty in heaven thereby only showing his own insight in and his blessedness the truth, and how many are misled by seeing that no one dares to contradict those who call the Almighty in heaven and his blessedness the truth.

*) "But he fell silent." Matth. 22,12.

betrays the weakness and untenability of his reasons to the thoughtful reader, and makes no one ridiculous and contemptible but himself. -

The strongest reason which the unbelievers of our day put forward against the divinity of the holy Scriptures and the Christian religion created from them is, as they think, this: He who would hold the Bible to be true must trample his reason under foot, believe things, that is, which contradict themselves. How? exclaim they, is it possible that God should first have given man reason, and then have sent a revelation after it, by which reason, the first gift of God, should become a lying voice? No, they say, what is contrary to our reason we cannot and must not believe. Away, therefore, with the Bible! it wants us to become unreasonable; away with the priests! they preach nonsense as beatific truth and have nothing else in mind than to keep the world in the old blindness and superstition of a dark past and to stultify it still more, that they may use such darkened souls for their own selfish and shameful purposes, as they please, and make them their slaves.

This is the great Goliath's sword with which our mockers nowadays come up against the Lord of hosts. If they now equip this argument with all sorts of ridiculous representations and distortions of the revealed mysteries of the Bible, they not only sing victory songs themselves in advance, but a whole company of people who read this, but are not accustomed, nor willing, nor able, to think seriously about matters of religion and to judge thoroughly, nor willing, nor able, to reflect seriously and judge thoroughly on matters of religion, fall to these mockers in blind charcoal-burning faith, speak with admirable patience a meaningful yes to all that is said to them, and think who can also pray after the words: "O divine Reason!"belongs to the enlightened and mature people of the nineteenth century, who have finally thrown off the shameful chains of the clergy.

To all these heroes of reason we now first put the question: Are the judgments of your reason really as reliable as you pretend? - We are not speaking here of earthly temporal things, not of the art of extracting the fruits of the land, of building houses, of governing states, of waging wars, of discovering numerical relationships, of tracing and measuring the courses and distances of the heavenly bodies, of seeking out and determining the forces and effects of nature, etc., for here, where reason is based on experience, it often goes quite safely. But we are speaking here of quite different things; here the question is, What judgments of reason are infallible concerning the nature and will of God, the origin of the world, the destiny of man, and his fate after death?

fen? We are not satisfied that you are always crying out, "Reason! Reason! O heavenly light!" Such empty declamations may serve those who believe your Gospel to be true because they wish it to be true; but they do not serve us. You want to take the Bible from us; we therefore have a right to ask you: what do you want, what can you offer us in its place? But we desire a clear and pure knowledge; answer: what certain, certain, firm, irrefragable, in misery and death existing ground of conviction does reason give of those highest objects with which the human mind can occupy itself, and about which it thirsts for truth and clarity? You unbelievers always speak of darkness, which you want to disperse, and of light, which you want to spread? Does it consist in irrefragable truths? - or perhaps in doubts? in tasks yet to be investigated? If it is the latter, speak no further of your light; then you bring darkness!

But let us not wait, dear readers, until our present unbelievers answer for themselves. The history of worldly wisdom has long since answered our questions clearly. For what are the results to which the greatest and most famous philosophers have so far arrived in their investigations of the most important questions of man by means of their reason?

Pythagoras teaches that we become cattle;
Socrates: that he knew nothing;
Plato: that we have no personal continuance;
Aristotle: that the material world is eternal;
Spinoza: that he hardly knew anything of God;
Kant: that we cannot know anything about God;
The atheists teach that there is no God at all, everything that exists is necessary;

The materialists: that man is a mere machine;
The idealists: that God has no existence (Dasein) at all, [Fichte];

The pantheists: that everything that is, is God [Hegel]. But so that no one thinks that we want to conceal further results of the investigation of reason, we will add all the propositions that the notorious materialist, Julien Offrey de la Mettrie, finally arrived at by using his reason alone. They are as follows, in his well-known little writings: "There is no God; the world, however, is eternal. Soul and spirit are sounds with which no concept can be associated. That which is called soul is a brain-marrow that has arisen from dung and excrement. Man is only a bodily machine that has been raised, and which ceases to exist in its course; or a plant. All man's happiness depends solely on a healthy

The first thing to do is to get rid of the pain in the body and the strength of the body, and it consists in pleasant moral feelings. Every man must seek to indulge in these and let nothing disturb him. Everything in which the machine of the body may turn is permitted, for this is a means to happiness. He who seeks his happiness and pleasure in love and lust or in anything else, according to the disposition of the body, even if it were highly detrimental to other men, has a right, for his own sake, to consider all this lawful, and to satisfy himself with it. Reason and science are a torment and put too many obstacles in the way of our pleasures. Conscience, virtue, and equity are inventions that do not allow us to enjoy the pleasures for long, and of which, for the sake of the mob, we must have only the appearance."

This, then, is the light which reason has hitherto brought to the world of men, and which you unbelievers bring and offer to us instead of the light of divine biblical revelation; and wherein does it consist? - Partly in a mere nonsense, partly in the most blatant admission that nothing is known and nothing certain can be answered to the most important questions of the human heart. What do you think, you Christians? Do you feel like entrusting yourselves to a guide who has brought the world to such a goal? Do you desire to give up for that stuff which the greatest philosophers, who are admired and praised by all great minds, have hatched with the help of their sun of reason, what Jesus Christ and his holy apostles and prophets teach you? Can it mislead you in your mocked faith in Christ, who calls himself the Way, the Truth, and the Life, when you hear: "This is what the most sagacious minds in the world have hitherto discerned by the light of their reason alone, and brought to light from the pits of their minds? Can you now be surprised or offended when the scoffers of our day summon up all their wit to rework the whole biblical revelation into a comedy, into a farce, and to expose it to the laughter of a careless public that thinks about nothing? Consider, this is how the scoffers must act, because they know well that if they weighed the reasons seriously and compared the wisdom of reason and the divine revelation unpartheiically, they would lose the game. They must seek to distract their readers and listeners from the examination of their erroneous conclusions by outgrowths of an after-joke, as a conjurer distracts his spectators from his secret tricks by all sorts of harlequinades.

But to you, unbelievers, who marvel at that wisdom of the philosophers which a well-taught Christian child laughs at, we ask: If reason is really so great a light, if she is really so unerring a judge, to whose utterances every mortal, yea, even the immortal God

where can it possibly come from that their papal decreesIn the same way he is conscious of his humanity and The blasphemers of the biblical revelations are full, and read so differently? You are such logical thinkers, do youpersonality; through it he is able to take into himself the the ignorant multitude obediently worship them, and not resolve our modest doubts as to whether one can relyidea that there is a God and other supersensible objects, blindly adore them as the inviolable sayings of their so firmly on the judgments of reason, since the newto recognize the mutual relations of things, and thus to gods. But assertion and proof are as far apart as philosophers cannot agree with the old, indeed the oldbuild the fields of art and science. This all Christians darkness and light. Whoever, therefore, has no desire to and the new cannot agree among themselves? Youreadily admit to reason, and it only reveals the greatest be a mental slave of men who peddle the fancies of their yourselves say that he who asserts what others haveignorance and the most impudent and ridiculous morbid imagination as incontrovertible truths of reason, already asserted is a miserable parrot; you thereforepresumption when recent scribblers accuse Christians of who sit on the chair of reason as the Roman bishop sits certainly take great delight in the admirable diversity incontempt for reason, and call all who believe and have on the chair of Peter, we beseech him not to accept what the assertions of all the great philosophers; your heartbelieved in the Bible fools. History refutes such claptrap they say untested, not to let themselves be made fools beats three times faster in amazement at the depth andin abundance, and shows that it was precisely with true by the tinsel of wit in which they wrap their propositions richness of the human mind, when you see that there areChristianity that art and science always flourished, that instead of proofs, and especially always to look up for just as many senses as there are minds, just as manythe ignorance and ignorance of the peoples gave way to themselves in the holy book of the Bible whether it really different results of research as there are investigators.culture, morality, and philanthropy, and that tasteless stands there and has the meaning as those alleged We do not envy you this, but we do ask for an answer:superstition gave way to the bright light of the Gospel. priests of the goddess of reason pretend. It is enough Why is it that even the three German oracles of reason inHistory shows us that when the Christian religion was here to cite only one example. If the scoffers wish to America contradict each other in their answers as oncereplaced by a papal religion, education disappeared with prove that the Bible teaches contradictory things, that the three oracles, Dodona, Klaros, and Delphi, did inChristianity, but returned when God restored the Gospel therefore only unreasonable men can believe in it, they Greece? You all say, "Thus speaks the infallible Pontiff,to the world through the Reformation. History preserves usually exclaim, how is it possible that a reasonable man Joan, namely, the most holy Mother Reason; no one,for us innumerable examples of men who were humble can accept the doctrine of the Holy Trinity! They do not therefore, dares to contradict here, if he does notChristians, and yet, by sagacity, richness of mind, and a think it necessary to expatiate particularly on this immediately wish to be publicly branded as a pattern ofstore of human knowledge, equaled the greatest subject: they then appeal without further ado to the perfect stupidity, to eternal shame and disgrace in ourphilosophers, indeed, often far outshone them all in this; common sense of all men, Christians, Jews, Turks, and eyes and in the eyes of all the great sages on earth," andthey remain the admiration of every age; their names are heathen, and say: Who can believe that 3 times 1 is only so, of course, did the philosophers of ancient timesindelibly inscribed in the annals of history and in the 1? With this they have finished; with this they have speak. Frightened by this severe judgment, we only askhearts of all nobles of all ages. They are therefore far too overthrown, as with one great mathematical blow, the you great spirits to help us out of our labyrinth and to tellsublime to be disfigured by the slobber of a new whole Christian edifice of doctrine in their thoughts, the us whom we should believe among you. - We alreadymalformed dwarf of the mind to the instructed, and yet to millennial night, in which countless millions of Christians, hear the answer of you all: from all sides resounds in ourbe insulted before the world. They do not need our Turks, and pagans have been living. night, in which ear: "Me! me! me!" But we must confess to you that thisdefence against such little spirits, no more than it is untold millions had hitherto languished, with the does not help us out of our embarrassment; for if wenecessary for our hand to draw the curtain of night so noonday brightness of their great thoughts, exposed the believe the one, we must let the other call us fools, andthat the world may behold the outgoing sun in its folly of all the scholars who had not suspected this so on. What therefore shall we do? We know no othersplendour. Therefore, even if people in our day hurry to astonishing wisdom, and put an end to the Christian counsel than to wait with our decision until all who placeachieve a certain fame by showing the courage to revile Church for ever. This is then followed by a few patriotic reason on the judgment seat in matters of faith shall havegreat men even in their graves, since they can never sighs that the dear land of liberty has still not built fool's come to an agreement. - Is not this reasonable? Is it notbecome great themselves, the immortality of their name houses for the riffraff of Christians!!! For if this had reasonable, gentlemen? will only consist in the immortal contempt of posterity, already been done, we poor Christians would have to go But jest aside! If one asks us what we think of the valuewhich will weigh more heavily on them than on a to a local lunatic asylum as soon as we arrived in this and use of reason, we cannot say it better and moreherostrat who once sought the immortality of his name in Free State, whether we wanted to or not, on the dutiful succinctly than the blessed Luther expresses it in histhe destruction of the most beautiful work of architecture, report of someone who was fighting for equal rights and Church Postil; there it says nehmlich (Hall. Ausg. XI. But we give in, so as not to stray too far from our goal, enlightenment. Truly, a lovely prospect for immigrating 630): "I let happen, exalt, and praise reason and naturalWe maintain that the Bible lover need by no means Christians, if such heretics of the new Reason - light as high as thou wilt, but this I will reserve, that I mustbecome an enemy of reason, and this because nothing Inquisition Court would come to power! - What shall we not rely upon it." The Word of God teaches us to hold upcontrary to reason is taught in the Bible. If, however, it say here? Shall we laugh more at simplicity, or be more all the gifts of God, and to use them faithfully andwere sufficient to refute this assertion that an unbeliever angry with wickedness? It is evident that these great thankfully. Among these we also count reason. We holdmakes a mere leap of faith against it, we should at once philosophers have formed such a conception of the Holy it in high esteem as a precious, delectable gift of God,lose our cause. For now all the pages of the scoffers and Trinity as the underage child of a poor charcoal-burner which, though now deeply corrupted by sin, is still of morethe draws from the woodcuts he finds in his ABC book. Only the reader should note that this is the usual way in which many mockers fight; first they create an enemy for themselves in their heads, give it any shape they like, and then go off to fight and most valiantly wi

who fight against him, gloriously overcome him, and then exclaim: Behold, there lie the poor wretches, the Christians, in the dust! Behold, one must fight and win for light, liberty, and the happiness of the people, and spare no danger even of his life. This is a vivid reminder of that Spanish soldier of fortune.

But now we ask, who ever said there were three gods but also only one? In what Bible is this written? In what ecclesiastical confession have unbelievers ever read this? What Christian theologian has ever taught such a thing?-This doctrine is nowhere to be found but in the confounded heads of scoffers.- So wise are we Christians, thank God! all of us, that we know quite well that one cannot say yes and no, black and white, about one and the same thing at the same time, without facing the reproach that one has refuted oneself. Already Luther says: "We are not even ducks, logs, or stones, in praise of God, as the senseless fools regard us, that we should not know that One God and many gods cannot be believed with truth at the same time." (XX. 2506.) But this also the holy divine word nowhere requires us to believe. In it the Father, the Son, and the Holy Ghost are not represented to us as a company of three infinite beings; but the Bible teaches us that God is one and three in different purposes, one in regard to the divine essence, three in regard to personal relations. Now, if in One Thing in certain (other) respects more than one be met with, yet it may be a simple thing, as in a soul mind, will, and desires are to be perceived. But, some may say here, you Christians assert, according to Scripture, that the Son and Holy Spirit are not mere powers and attributes, but that in the essence of God there are three distinct persons who have the divine essence in common! Who can grasp this? We answer: No created being can grasp this, but is it contrary to the laws of reason, going beyond the limits of reason? Is such a mystery therefore to be rejected? and is the Bible itself to be rejected for the sake of such a mystery contained in the Bible? Man can certainly no longer lay claim to reason who denies that it has limits and that there is a field in which its power of comprehension ceases. Are there not innumerable mysteries already in visible nature, which every one believes, and against which no one can dispute on grounds of reason, because he perceives their existence through the senses; how then can we take offence at the fact that the doctrine which deals with the inner relations of God's being contains mysteries which seem incomprehensible to us? Would we not laugh at the simplicity of a child who blamed all sorts of things in an artificial machinery, seeing that he could see the inner workings of it, and the often unconditional need

How can a man not know, nor understand, the agility of a single screw or flap? But is not our understanding infinitely inferior to the understanding of God, as the understanding of a child is to that of a skilful mechanic? - A scoffer may possess excellent knowledge in other sciences, and perhaps be unacquainted with the doctrines of mathematics, physics, and astronomy; would such a one reject a book on the latter parts of human knowledge because so much still seemed incomprehensible to him when he leafed through it? Certainly not; he would be afraid of being ridiculed by the scholars in question as a presumptuous ignoramus. And yet we would reject the Book of God because it contains teachings that are mysteries to our short-sighted minds! Would we not then have the highest suspicion of a book which announced itself as a revelation of God, if it contained nothing incomprehensible, but only what our reason could know without the light of revelation? A non-miraculous God, a comprehensible God, is no God. His light is darkness to us, his day is night to us, for we lack the eye to look into this sun of all spirits. What is creaturely is not creative; that is where the divine begins, where the incomprehensible begins. Just as God does not dwell in temples made by the hands of men, neither does he dwell in the thoughts of men; it is the same whether an idol is carved out of wood by a carpenter, or cast out of metal by a goldsmith, or made by a philosopher out of his hollow concepts.

Our scoffers, of course, think they have done a great thing when they say how incomprehensible the teachings of Scripture are. But to heap up difficulties here is a very bad art; even a straw-head can have talent for this. We Christians also feel in our hearts that the wisdom of God seems to be foolishness to our natural reason. But because we know that we are human, we humbly believe God's revelations, even though they are infinitely beyond our comprehension. Because we know that the Bible is God's eternal word, irrefutably confirmed by miracles and prophecies, we believe a single saying of it more than whole cargos of books in which millions of doubts are heaped up. Let the world laugh or be angry (it is all the same to us), but the word of Christ, the apostles, and the prophets is higher to us than all the wisdom of the wisest of this world, if it contradicts that divine voice; yes, it is then nothing but foolishness and folly to us, however glorious it may be.

(To be continued.)

Some theses of Luther against the abuse of indulgences.

Our readers have certainly often heard of those 95 sentences, which the blessed Luther posted on the door of the castle church at Wittenberg in Saxony in the year 1517 on October 31, and that they were the first foundation stone for the great work of the Reformation through God's government; but perhaps not a few have not had the opportunity to read these sentences themselves. It is important to be able to see from them not only what degree of evangelical knowledge Luther had attained at that time, but also what it was actually about right at the beginning in those days. Here, therefore, are some of the most important of those sentences.

The first is as follows, "Since our Master and Lord, JESUS Christ, saith, Repent 2c., he wills that the whole life of his faithful on earth should be a continual or unceasing repentance."

The 27th and 28th: "They preach humanity, who say that as soon as the penny is thrown into the box, from that moment the soul is taken out of purgatory. This is certain, as soon as the penny rings in the box, that profit and avarice come, increase, and grow; but the help or intercession of the church stands alone in God's will and good pleasure."

The 32nd: "Those will go to the devil together with their masters who think they are sure of their salvation by letters of indulgence."

The 34th: "The grace of indulgences looks only to the chastisement of satisfaction, which has been imposed by men."

The 37th: "Every true Christian, whether living or dead is partaker of all the goods of Christ and of the church, by God's gift, even without letters of indulgence."

The 45th: "Christians are to be taught that he who sees his neighbor in want and nevertheless obtains indulgences, does not obtain the pope's indulgences, but incurs God's displeasure."

The 52nd: "To be blessed in confidence by letters of indulgence is a void and lying thing, though the reeve of indulgences, nay, the pope himself, would pledge his soul for it."

The 62nd: "The right true treasure of the Church is the h. Gospel of the glory and grace of God."

Conclusion: "I am not so bold as to prefer my opinion to all other opinions; but neither am I so unintelligent as to let the divine word take second place to the fables invented by human reason."

The "Lutheraner" is always available at the home of the person who carries it around, Mr. Gräbers (southern fifth street, opposite the Oelmühle), also from Mr. Quast (Olive Street, between the second and third, below the theater) and from the publisher.

Word and Sacrament,
the only unmistakable marks of the Church.

and the holy sacraments are administered and usedbecause the true Christians, who alone constitute the church, can never be found out with certainty from and others. His judgment, if we are to hope for the bestamong the hypocrites. We can and ought to hope according to love, can only have arisen from a falseaccording to love that he who confesses it in word and deed is in the true faith; but we cannot know for certain, the conception of the nature of the church. We are pleased,by the way, to be prompted by this to speak further to thefor it is God alone who can search the heart and examine readers of the Lutheran on a subject about which,the kidneys (Jer. 17:10); the Lord alone knows His own especially now, the fullest clarity is necessary to everyone(2 Tim. 2:19). Hence also in the third article of the preaching of the divine word and by the right use of thewho does not want to be deceived by the appearance ofApostles' Creed it is not said, "I see," but, "I believe the holy sacraments; to the other: The Church is thethis or that sect. church, the communion of saints;" if one could see the assembly of all believers. This declaration of ours has But to the point. The church, dear reader, is thechurch, he would not need to believe it. Luther says been attacked by Mr. Oertel in his Truth Friend (VIII, 7.kingdom which Christ, the Son of God and Saviour of theabout this: "This part, I believe one holy Christian church, 52.). Mr. Oertel there not only rejects the Lutheranworld, has established on earth. Of the same he says,is just as much an article of faith as the others. Therefore different view of the Church as visible and invisible, but"My kingdom is not of this world;" and in another place,no reason, even if it puts on all its glasses, can recognize also finds in our statement of those marks of the Church"The kingdom of God cometh not with outward signs.it. - She does not want to see, but to believe; but faith is a circular argument. He further remarks that theNeither shall it be said, Behold, it is here or there. Forof that which is not seen. Heb. 11:1 - A Christian is characteristics we have given cannot be the right ones,behold, the kingdom of God is within you." From this thehidden even from himself, because he does not see his because they are also claimed by those communitiesreader sees that when one speaks of what Christ's churchholiness and virtue, but sees in himself all unholiness which we ourselves exclude as sects, and because theactually is according to its true nature, nothing external,and unholiness; and you, a rude man, would see dispute among Protestants is precisely about who hasvisible, or perceptible with any sense is meant, butChristianity with your blind reason and unclean eyes? the word and the sacraments pure and right; now asomething invisible, a spiritual heavenly kingdom onSumma, our holiness is in heaven, where Christ is, and disputed matter cannot serve as a characteristic. earth. The human race has fallen into sin and therebynot before the eyes, as a stuff in the market." (XIV, p. 161.)

That Mr. Oertel has devoted his attention to this verybecome apostate from God, subject to divine disgrace, death and eternal damnation. For this reason Christ was As certain as it is that the true church is a spiritual subject does not at all disconcert us. He surely felt whatpromised in paradise, and for this reason he lived,invisible kingdom, it is at the same time certain that it would mean to him if he were to admit that, as we have suffered, and died when the time appointed by God waseveryone who wants to be saved must enter into the asserted, Word and Sacrament in their purity are thefulfilled, in order to gather out of this lost and damnedfellowship of this church, must adhere to it and confess proper marks of the church. He knew quite well that thehuman race a church, that is, a congregation of those whoit. The Lord clearly says: "I have other sheep, which are characteristics indicated, and that the rotten spot of thiswill be saved. Whoever believes in the Savior of sinnersnot of this fold (the Jewish people). And these I must Church of his was thus touched; that, therefore, thefrom the heart through the grace of the Holy Spirit isbring, and they shall hear my voice, and shall become whole edifice in which he had taken refuge in thesethereby saved from the authority of darkness andOne fold and One Shepherd." (Joh. 10, 16.) John states perplexing times would have to collapse upon his head,transferred into the blessed kingdom of grace of the Sonthe same thing when he says, "JESus was to die for the and he would have to leave the shaky ground on whichOf God. The church is therefore the totality of all thosepeople, and not for the people only; but that he might he had placed himself, if he did not succeed in makingwho truly believe in Christ, wherever they may be foundgather together the children of God which were those characteristics suspicious and uncertain to himselfin the world. This is the spiritual body of Jesus Christ (Col. scattered." (John 11:51, 52.) This bringing together of all and to others, and thus in invalidating the striking proof1, 18) and He is its head. God's children into One Church, then, was the purpose lying therein. It is not, therefore, because the members of theof the death of the Son of God. He that separates himself

However, Mr. Oertel may try to make it "clear" toChurch are invisible that the Church is invisible, butfrom this true Church separates himself from Christ's himself and his readers that there is a circular argumentbecause the work of the Holy Spirit, the faith which thebody, that is, from her herself; apart from her in the sentence: "The church is where God's Word ismembers of the Church have in their hearts, cannot be taught purely. seen.

is no salvation and no blessedness; whoever does not If the Word of God is preached and accepted, these At least some of God's children, according to the precious have her as a mother on earth does not have God as a means of grace are the only unmistakable signs of the divine promise: "As the rain and the snow fall from heaven, father in heaven. (Gal. 4, 26.) true church. Here, of course, we are speaking only to and come not again; but wet the earth, and make it fruitful

It is therefore not an unnecessary question: Where those readers who already believe the Scriptures to be and increase, that it may give seed to sow, and bread to do I find the true church? where the congregation of the Word of God; for those who do not yet believe this eat: so shall the word that proceedeth out of my mouth be. those who believe and are saved? This is not a quarrel must first be convinced of the truth and divinity of the It shall not return unto me void; but it shall do that which I of theologians, not an unedifying quibble, but a matter Bible before they can be told where they will find the please, and it shall prosper when I send it." (Isa. 55:10, about which every man must come to terms, if he does fellowship of those who have found the true beatific 11.) The seed may often fall by the way side, or on the not want to grope in darkness all his life about the most The church, that is, the people who have and confess stony places, or in the thorns, but a part of it always brings important matter of his soul and be in danger of missing the faith. The scriptures clearly testify to all believers that forth its fruit. (Matth. 13.) Many consider the gospel to be the way to heaven. The answer to this question by no word and sacrament are the living seed through which foolishness, but it is and will remain a means concerns only the learned; no, he who wants to the members of the church are produced, kept in faith Power of God (Rom. 1, 16.), sharper than any two-edged be a Christian, however inexperienced he may be in and strengthened (Jac. 1, 18. sword (Ebr. 4,12.13.), which certainly penetrates some worldly science, can and must have his own eyes open 1 Pet. 1, 23. Joh. 2, 5.) and from which the tree of the hearts, brings them to true faith and keeps them in it. here; not only ask what the learned say about it, but true church grows. According to the Scriptures, the Word Wherever this means of grace is in use, we can say have his own judgment. Christ does not want immature of God is the foundation of the church, for it says: "Ye are without any danger of deceiving ourselves: "Here the childish Christians who accept without examination what built upon the foundation of the apostles and prophets, gates of the church are opened, here is the right ladder of Jacob, here are certainly the people who believe rightly, here Christ has a congregation of saints, here the understanding who know how to distinguish truth from in the Lord. (Eph. 2:20, 21.) According to the Scriptures, church becomes visible, to which I must confess and error. Therefore saith St. Paul, "That we be no more Word and Sacrament are the means by which the church adhere, if I do not want to separate myself from Christ's children, and that we be not weighed, and that we be not of God is to be planted, gathered, preserved, and spread body and thus be lost. swayed with all wind of doctrine, by the craftiness of abroad; for the Lord gives the command and promise to Here, then, is no circular reasoning, as Mr. Oertel dreams; a circular reasoning would be this: the Church is men, and by deceit, that they should deceive us." (Eph. 4:14.) When a man dies, no pope, bishop, or priest can take him to heaven in his broad skirt; yea, if it were a Heaven and earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And, lo, I am with you always, even unto the end of the world." (Matt. 28:18-20. Marc. 16:16.) According to these divine testimonies, therefore, it is evidently impossible that anywhere the church should be where Word and Sacrament are not found; they are connected with as inseparably connected to it as seed and the greening seed, as source and outflow, as cause and effect. - But is not the word of God often preached in vain? Is not pure doctrine often long preached, and yet it brings no fruit to witness to the Scriptures, but it does not thereby give them their prestige. It is true that the church alone is Can I not deceive myself, and even where the word is, God's bearer of letters to the world, in that God's word is yet perhaps find no true believers, that is, no true church? entrusted to her to preach and confess, but the Holy - No; no deception is possible here. One may be deceived precisely when he looks to something else. He, true that God's pure Word and the unadulterated Spirit, not she, impresses upon it the seal of divinity. It is true that God's pure Word and the unadulterated Sacraments can only be found in the Church. which necessarily and unmistakably indicate the for instance, who Church, for she alone is the preserver of these supreme existence of the thing, without danger of deception. who looks at mere unity may be deceived, for one may sanctuaries which God has given to mankind; it is these also be united in error; or at holiness, for this may be goods which distinguish her from all other worldly or on external descent from an apostolic congregation, communities, but we do not recognize the correctness of them by the truth of the Church, but where we find those Scriptures by Christ through his apostles, and without the for this can exist and the church still be apostate 2c. But sanctuaries we conclude (a posteriori) to the existence Christian doctrine, which has been set forth in the and loudly, and the holy sacraments are administered of the true Church, of which we know (apriori) that she Scriptures by Christ through his apostles, and without the and used according to Christ's institution, there certainly has them. sacraments connected therewith, no Christian church can are to be found many who have fallen away.

be conceived; and since, furthermore, no one can deny that the faithful, that is, the church, are to be sought and certainly found only there, where God has given them their life.

But is it not too difficult to decide where the church of the saints is, the true bride of Christ, the one true temple of God on earth, which only the Holy Spirit has built, where Jesus Christ dwells and all the goods of his grace are to be found? - It is not possible to be safe from error and deception here, if one does not walk according to the right marks and does not put on the right touchstone; but he who does this honestly cannot go astray, for he has the promise: "God makes the sincere prosper. (Prov. 2:7.)

But these true marks are none other than word and sacrament. The true marks of a thing, then, are only those which (1) the thing to be recognized by it must have, and so can never be separated from it, and (2) which necessarily and unmistakably indicate the existence of the thing, without danger of deception.

Because no one can deny that without the Christian doctrine, which is distinguished and bequeathed in the only hypocrisy;

Scriptures by Christ through his apostles, and without the sacraments connected with it, no Christian church can be conceived. Since, then, no one can deny that without the Christian doctrine, which has been set forth in the and loudly, and the holy sacraments are administered and used according to Christ's institution, there certainly has them. sacraments connected therewith, no Christian church can are to be found many who have fallen away.

be conceived; and since, furthermore, no one can deny that the faithful, that is, the church, are to be sought and certainly found only there, where God has given them their life.

Power of God (Rom. 1, 16.), sharper than any two-edged sword (Ebr. 4,12.13.), which certainly penetrates some hearts, brings them to true faith and keeps them in it. Wherever this means of grace is in use, we can say without any danger of deceiving ourselves: "Here the gates of the church are opened, here is the right ladder of Jacob, here are certainly the people who believe rightly, here Christ has a congregation of saints, here the church becomes visible, to which I must confess and adhere, if I do not want to separate myself from Christ's body and thus be lost.

Here, then, is no circular reasoning, as Mr. Oertel dreams; a circular reasoning would be this: the Church is where the true Christians are; for the fellowship of true Christians is precisely the Christian church. But we say: the church or the communion of saints is to be recognized visibly (or definitely) where that is which alone makes Christians; we look for the effect where we find the necessary cause, the outflow where the spring springs, the tree where the seed was planted. Here only he can find a circular argument who cherishes the papist principle that the word of God has its validity only when the pope with his bishops has pronounced and confirmed it; for then, of course, one must first be sure that one has found the church consisting of pope and bishops before one can know whether one has the word of God. But this is a detestable principle. It is true that the church bears witness to the Scriptures, but it does not thereby give them their prestige. It is true that the church alone is God's bearer of letters to the world, in that God's word is entrusted to her to preach and confess, but the Holy Spirit, not she, impresses upon it the seal of divinity. It is true that God's pure Word and the unadulterated Sacraments can only be found in the Church.

Church, for she alone is the preserver of these supreme sanctuaries which God has given to mankind; it is these goods which distinguish her from all other worldly communities, but we do not recognize the correctness of them by the truth of the Church, but where we find those sanctuaries we conclude (a posteriori) to the existence of the true Church, of which we know (apriori) that she has them.

and is born and sustained thereby, and has the office of for the sake of which the true prophet can no longer be We do not attribute them at all to the darkness of dealing with it. The word of God, therefore, is not recognized by his true teaching? That would be a good Scripture or to the freedom of interpretation, but to the founded on the church, but the church on the word of conclusion for me! - Hence Augustine also, contending perversity, blindness, and wickedness of men, who do God. The word of God is not to be known from the with the Donatists, writes: "There are divine books about not submit to the testimony of Scripture in a simple and church, but the church from the word of God. All this the whose reputation there is no dispute among us; we both unconditional way, but want to correct the Holy Spirit papists must at least in fact admit, whose missionaries believe them, we both submit to them; here let us seek according to the strange ideas of their depraved reason certainly do not first preach obedience to the church to the church, here let us plead our cause." (lab. 3. 2. o. 3.) Further, the same: "All heretics try to defend heart. The only way to avoid this is to make sure that the prove to them the existence of a church of God on earth their false and deceitful opinions with Scripture, but by the sects do not have the freedom to interpret Scripture, but and its dignity. One does not seek the church, as Mr. very voice of divine testimonies, perfectly clear and rather the folly, blindness, and malice of men who do not Oertel supposes, in order first to find the word, but unanimous, they are condemned." (lab. 3. 2. o. 3.) submit to the testimony of Scripture in a simple and because one has already found the word and learned to Yes, says Mr. Oertel, but thus "that which is disputed unconditional way, but rather want to correct the Holy Spirit know the church from it, one now also seeks it out. It is and still in question is made the basis and distinguishing reason or according to the morbid feelings of their not the Lutheran, but the Papist, who is seized here by mark of the Christian faith, while every scientific proof perverse heart. May the sects therefore continue to argue a circular argument. The papist, then, says thus: You must be built on certain and indisputable principles, lest and question which is the pure doctrine, what is that to us must hold our doctrine to be true, not because you find the whole system be made to appear without support." If Lutherans? Others may doubt and be uncertain about it, that it agrees with the Scriptures (for you cannot decide Mr. Oertel has ever uttered anything unchristian, it is truly waver and waver - it cannot be otherwise with false on that at all), but because we are the church and have this. For in so saying he blasphemes God, and accuses doctrine - but we are certain, for we know that God's word so decided. But if one asks him further, How then do I him of having given us a dark, uncertain, wavering word, cannot be deceived; it is good to hold to it, good to be know that you are the Church which I ought to hear? the on which no one can rest with certainty, can confidently founded on it. pope answers, You see this clearly from the word of plead before all the world, and against which all human But Mr. Oertel will say: who is judge here? who shows God. So he proves the Bible and its teaching by the thoughts can trample under foot. Poor, deplorable world, the right sense of the Scriptures? We answer: No one but the Church, and again by the Bible and its teaching the so God has also deceived you? given you an anchor with the very Scriptures; they explain themselves. In vain they his gospel, which does not hold you when storm and cry out to us Lutherans, "Thus saith the church; woe therefore to him that will not hear it!" We answer, "If we tempest roar around you? a will-o'-the-wisp, which you hear from your mouth what God's word says, if you prove remains for us, first, to answer the objection that the may only follow doubtfully, whether it will lead you up to your propositions to us from Scripture, - well! then we marks mentioned could not be the right ones, because the heights or tempt you into the abyss? - But how? hear the church, and we want to be obedient sons of our false believers also refer to them. To this we reply this. Because the sects still question and dispute the pure mother; but if we hear a strange doctrine, we remember It is true that all sects boast of having the pure doctrine; doctrine, therefore should it be a baseless foundation? the word of our Lord, "Beware of the false prophets who" but what does that matter? Are having, and saying that Because the enthusiasts treat the Bible as a waxen nose 2c. and declare to you, "Only be silent with your clamor one has, Mr. Oertel, one and the same thing? Did not to which any education may be given, therefore should it of the church, the church! Ye are not the Church; here the heretical Donatists also boast that they were really be nothing else? Because men misuse and pervert speaketh not Christ, but the spirit of falsehood out of you. Catholics, and do not the Greek congregations still God's word, therefore it itself should have no evidential Yea, we say, a church which, without giving proof from boast of apostolicity just as much as the Roman Church, value? Is not this frightful to hear? Truly, only a wretch Scripture, demands obedience, is not Christ's, but the which nevertheless decidedly excludes the latter from can speak in this way who has been tempted to drink from devil's tyrannical church, whose way is to set itself above itself? Does the right owner cease to own a thing the goblet of antichristianity, only a pope who himself God and his word. Woe to him that obeys such a church; because a feverish man imagines he owns it? What right regards God's word and nothing as certain but what the it begets him to eternal death. characteristic would there be then, if only that could be pope and bishops have stamped on it. Alas, poor May it always be said: How can a layman find his way such, of which no one else falsely boasted? What is it seduced friend, this is not the voice of the true Church! out of the confusion of the various doctrines of the sects? that sets a limit to the presumption of an enthusiastic She holds not the revelations of Scripture to be a thing in how decide where the truth is? Is it not necessary for him crowd? - On the contrary, we maintain that just because question; she says with David, "Thy word is a lamp unto first to find the church, to which he can give himself even all cry out, "We have these marks," our statement of my feet, and a light unto my path" (Ps. 119); and with blindfolded, and by which he can confidently be led them does not thereby become false, but rather is a Peter, "We have a sure word of prophecy; and ye do well without having to fear seduction? Only he can speak in proof that they are the right marks. For just because all to hearken unto it, as unto a light that shineth in a dark this way who does not know what faith means, for true sects know very well that they can only be counted as place, until the day dawn, and the morning star arise in faith must not be founded on any man, no matter how the fellowship of the true disciples of Christ if they your hearts;" and with Isaias, "Yea, according to the law holy and wise he may be, and on the highest office of the persevere in Christ's words and endowments (John and according to the testimony. If they will not say this, church; even the most simple layman stands in true faith 8:31, 32), they repeat this to the true church and boldly they shall not have the dawn" (Isa. 8:20.). We Lutherans only when he knows it and adheres to it: Thus it is written; claim it for themselves. Precisely because the false do not turn our backs at all on the thousands of beliefs of! thus saith God; Las hath promised the faithful and true prophet knows that the true one is recognized by the all the fanatical sects; the ghastly confusion of these last in heaven. pure divine teaching, he also pretends to it. How, for the days errs us in the least. It is true that, especially in these last miserable times, sake of his pretence it is no easy matter to recognize the true church by the pure Word and Sacrament, since so many sects are rising up everywhere with great pretenses of Christian doctrine and glittering holiness, but, as we have already said above, "God allows the sincere to succeed. The Scriptures are clear in all points concerning the ground of our blessedness; let him, therefore, who seeks the right church, take this touchstone in his hand, and seek and cry out

God humbly for the guidance of his Holy Spirit, and he will soon find the community that certainly has Jesus Christ with all the goods of his grace in its midst, because it abides by his word and his unadulterated sacraments. The Bereans are praised for their eternal blessed memory, that even when Paul preached to them, they "searched the Scriptures daily, whether it be so" (Acts 17:11); they are a splendid pattern to be followed by all who find the true church and do not want to be deceived by a false one; they sought agreement with the Scriptures, and when they found it, they confidently joined the new Christian church.

Of course, the natural man prefers to have such marks of the church as he can, so to speak, grasp with his hands even in sleep, and we do not deny that the marks of the true church which the Lutheran gives are not very convenient for the carnal indolent mind of a spiritually dead and blind man. It is true that it takes struggle and effort to find the pearl of truth; but, dear reader, it is truly worth your while to seek it and dig for it day and night, for it brings you peace of mind and assurance of your eternal salvation. Therefore, you should not be surprised that the Lutheran church has the most unfaithful sons, that this church is the smallest, most despised, and most decayed. Remember, it wants to be known by the truth; but we live in the midnight hour of the world, where the love of truth has almost entirely died out; where people do not ask about it as the most loose commodity, much less want to search for it seriously; even to those who still profess to believe in the Bible, pure doctrine is a fantasy, and the holding fast and upholding of even a single article is a thing that is no longer of the time, a reprehensible Lutheran obstinacy. Behold, it has come to this in a time of which the Lord says, "When the Son of man shall come, thinkest thou that he also shall find faith on the earth?"

But the more, beloved Lutheran Christian, that now fall away from the truth on your right and left, the more firmly you will stand. Remember, this is why so many once did not recognize Christ, because he revealed himself to the world through nothing outward and splendid; just as the world once sought in him an earthly king, so it now seeks in his church a visible, shining kingdom; this is why it cannot now recognize the church, which, as once its head, is disfigured by the cross. O, therefore, let not thy aim be shifted. Only stick to it, the true church is recognized by the pure Word and Sacrament; hold this sword firmly, and you will never be tempted to leave your church; you will remain dwelling in it, even if it becomes smaller and smaller, a beggarly stable, a little house in the

Vineyards, a tent for the night in the gourd gardens (Isa. 1, 8.). Enough, God is with her in it, therefore she will remain. All the glorious temples of the thoughts of men shall fall, but they shall not prevail against the gates of hell. Hallelujah!

(Sent.) Zechariah 3:2.

Whoever still has a drop of Christian blood in him would like to be horrified and discolored by the outrageous blasphemies contained in the last numbers of the Antipodean against God, Christ, the Bible, the sacraments, and all that is holy. They do not come from a man, but from Satan, who has made a poor human instrument so serviceable to himself that it must foam and display Satan's senseless fury and wrath. While a Christian heart has compassion and pity for this poor, deceived, and deluded instrument, it is rather appalled at the astonishing impudence of the devil speaking out of it. While a Christian heart is zealous for the glory of God, it nevertheless mocks and laughs at Satan, who, however unthinking, fierce, and angry he may be, is not able to do anything against Christ and his word; for, "upon this rock I will build my church, and the gates of hell shall not prevail against it." Matth. 16, 18.

But let us hear, Satan, what you are foaming at the mouth in your intemperate anger! Thou defileest and blasphemest the great instrument of God, Dr. Martin Luther. Well, you have already tried to do this in the past through the papist tongues, but have you ever done anything with it? Have you been able to suppress the teaching of Luther, which is the eternal truth of God? Luther's name stands far too high in all evangelical hearts for you to be able to tear it out by your blasphemies; and every enlightened Christian knows only too well where your great anger against Dr. Luther comes from, for he has done no small harm to your kingdom. But all your raging and blustering will not help you; you will have to let Luther's teaching remain until the end of the world, and that many, many more souls will be snatched from the authorities of darkness through Luther's teaching and brought to the blessed knowledge of Christ.

But not enough that thou blasphemest the blessed instrument of the Reformation, the apostle of the last time, Dr. Martin Luther, thou wouldst like also to degrade the saints of God, David, Solomon, &c., to common slaves of sin in the eyes of careless souls, that thou mightest bring reproach upon the word of God itself, which has set an indelible monument of honor to these holy men. But you can only deceive careless souls with this handle, for people who still have honor and conscience see quite well that God's word, when it tells the sins of such men, does not praise their sins, but speaks a curse over them, and only tells such sins so that one may take an example and be reflected by it; for even the holiest men can fall to the lowest, and yet even the most fallen rise again. But behold, Satan, how great is thy insolence, that thou dardest accuse poor mortal men, for whose ruin thou alone art to blame, of their sins! Thou mayest accuse those

But what right have you to those whom Christ has pardoned and cleansed with his blood? Yes, of course, you do not grant mortal men the salvation and redemption they have in Christ, because you yourself, without all grace, are condemned to the abyss of hell. Thou art a spirit of uncleanness, and therefore thou delightest in revealing such sins of the saints over and over again as obscenely as possible, vexing chaste ears with them and seducing innocent hearts.

Then you can never refrain from defiling with your slobber faithful, righteous servants of God, the preachers of the blessed gospel, who are the light and salt of the earth; but your priests, who have learned from you to blaspheme the holy name of God, the almighty ruler, and to seduce many careless souls, you know how to adorn finely and to present as wise, sensible people. But you will only succeed with those who do not consider themselves worthy of eternal life and want to be damned together with you.

But above all, you revealed yourself as the blasphemous spirit of hell and the rejected enemy of God, by mocking the most holy sacraments of Jesus Christ, baptism and the Lord's Supper, with such insolence that a human heart cannot think of them without horror and deepest indignation. O spirit of hell, what do you begin? Woe to thee that thou hast found an instrument to which thou canst put such a hideous mockery in the mouth; and woe to the poor instrument that lets itself be used by thee for this purpose. It would be better for the same man if he had never been born. And when Christ once said to his disciples, Blessed are the eyes that see, Luc. 10:23, it must be said here, Woe to the ears that hear such devilish blasphemies, and woe to the eyes that read such revilings of the Almighty God, and woe to the hearts that are struck with such poisonous murderous darts of Satan!

But rave and rage all the same, foolish spirit of hell; you will come no further than God allows you. Only for this reason does God release the reins of your powerless rage, so that God's glory in you may be all the greater and more glorious. The righteous shall see it, and rejoice; yea, he shall see with his eyes his delight, and behold how it is recompensed unto the wicked. Ps. 91:8: Knowest thou also, poor spirit of hell, what judgment is prepared for thee? Thou knowest it well, and for this very reason is thy wrath so great, because thou knowest that thou hast little time. Revelation 12:12.

But thy wrath doeth least harm to those whom thou wouldst like to harm; they despise thy wrath, and sing merrily with their dear hero of faith, Dr. Martin Luther:

And if the world were full of devils, And would devour us all;
So let us not fear so much, Let us succeed.
The prince of this world, though he be angry,
yet will he not do us harm; That is, he is judged:
One word may fell him.

A he from the army camp of Christ.

and his works follow the preaching of the faith. If he keeps this order, he will be able to walk safely and without danger in the light that is Christ, and will be able to discern clearly which works are good, which he is sure are pleasing to God and commanded by him; he will also be able to despise all false works, which each one chooses according to his own foolish and blind desires.

Our adversaries think that faith is an easy and trifling thing. But I, and others who try it with earnestness, know how hard and high a matter it is. It is soon said that one receives the Holy Spirit by preaching alone. But it is not so soon and so easily done, that a man may hear, grasp, believe, and retain the preaching of the faith, as it is easily and quickly spoken and said. Therefore, though thou hearest from me that Christ, the Lamb of God, is sacrificed for thy sin, yet see that thou hearest it aright. St. Paul plainly and distinctly calls it *auditum fidei*, i.e., the preaching which is heard of faith; he does not call it a word of faith, though it has a little difference; he means, therefore, that thou not only hearest such a word, but also believest it, so that such a word is not only my voice which I speak, but that such my voice or word is heard by thee, and penetrates into thy heart, and is believed by thee. When these things come to pass, they are called a *luäiru3 üäoi*, i.e., a sermon heard by faith, by which thou receiveest the Holy Ghost. Spirit. If he be present, he shall not celebrate, but shall have his work in thee, that thou mayest do good, and suffer evil, and kill the old Adam.

The pious, godly Christians well experience how heartily they would like to grasp and keep the comforting, grace-filled word of the gospel, which they hear, with strong unwavering faith, and on the other hand tear out of their hearts the false deceitful thoughts, which the law makes them with its dread and terror: but they well feel how in their flesh nature resists the spirit quite violently and with all power. For reason, together with the flesh, desire, in short, to be also in the play with their works, to have a hand in the sullying 2c. Acts 15:1: For this cause it is not possible that a man can wholly sweep out of nature the *oportet circumcidi et servare legem*, i.e., he must circumcise himself and keep the law, if he is to be otherwise blessed, as some in Jerusalem said; but such an opinion remains in the heart forever, even among the godly. Therefore they also labor and strive without ceasing in the preaching of the faith and the works of the law. For the conscience is always plagued, murmuring against it, and thinking that the way is too easy and bad, that men should be justly put off.

to receive the Holy Ghost and eternal blessedness. The first thing is to become a believer, to receive the Holy Spirit and eternal blessedness through the preaching of faith alone.

But if thou do thus unto him, try it, and attack it earnestly, thou shalt know how easy it is to hear the preaching of faith. He that giveth treasure is certainly great; so is the treasure and the good, if he give it freely, freely, and by grace, and no man lay it up: but that thou shouldest lay hold on it and accept it, thy faith is far too weak and feeble for that, and causes thee only strife and trouble, that thou canst not accept such an offered gift. But let conscience bark at once, and come into thy mind: Hey, one must nevertheless keep the law! as often and as thickly as ever thou canst: stand thou alone on this, that thou mayest stand firm, and not let it err, until thou "overcomeest the *Oportet*" (i.e., thou must! i.e., fulfill the law). And when then faith increases, the thoughts of law and work must in time vanish finely apart, though it is not without a great, heavy, and mighty struggle."

Tale of two Lutheran martyrs.

The Lutheran Church (as the old orthodox apostolic church is called from the time that it rose again through the ministry of Luther from the rubble of the crept-in human statutes) also has a large number of members who have sealed the pure evangelical doctrine of it with the shedding of their blood and the sacrifice of their lives; it also has holy martyrs. While we Lutherans are far from calling upon them, as happens in the papist church, and thus devote an idolatrous veneration to them, we know from God's Word: "The death of His saints is esteemed worthy in the sight of the Lord" (Ps. 116); how much more, therefore, do we men have reason to esteem the death of our evangelical blood-witnesses dear and delicious! The Christian communities of the first centuries preceded us in this; on the anniversary of the death of the martyrs, they gathered on their graves and celebrated the birthdays of the martyrs; that is what they called the days when those confessors of the gospel, dying in the flesh, were born for the new life in heaven. There the story of their martyrdom was publicly read, they were especially remembered in the church prayer, and the holy communion was celebrated, in the lively conviction that in the church, contending on earth and triumphant in the heaven, was but one. These first congregations, standing in apostolic purity, by no means associated those annual festivals with something idolatrous; thus, among others, the congregation of Smyrna (under M. Aurelius around the year 170) wrote of the memorial days of the martyrs that they were to be celebrated both in memory of the martyrs and in honor of their saints.

It says: "By venerating Christ as the Son of God, we only prove our love to the martyrs as disciples and imitators of the Lord in a worthy way, in order to strengthen their comrades and followers. She further says: "By venerating Christ as the Son of God, we only show our love to the martyrs as disciples and imitators of the Lord in a worthy manner, in order to become their comrades and fellow disciples. (Euseb. K. G. IV, 15.)

Following the example of these first still orthodox churches, we also keep the blessed memory of those who gave their souls for the name of our Lord Jesus Christ. Apost. 15, 26. In this new fatherland of ours, the Christian does not expect to have to die violently for the sake of his faith; he does not seem to need the story of the holy martyrs to prepare himself for this, but a worse enemy than the one who seeks to kill the body is now fighting against the Christians; Sloth, lukewarmness, striving after riches and good days, equality with the world, vanity, softness, and tenderness, that is what now creeps upon Christians more and more, so that, if they only get a sour face from the unbelieving children of the world for the sake of their confession, they already regard themselves as great martyrs, nay, even seek for the sake of it to conceal the conviction of their heart, and thus shamefully deny Christ. O, dear fellow Christians, what has become of us! How has the spirit of the old witnesses even died out among us! How badly would we fare if we were to pass similar tests of faithfulness in our soft and tender Christianity as those holy martyrs once did! May the following story contribute something to awaken and strengthen the spirit of confession in the hearts of our readers!

When Luther confessed the truth before the Emperor and the Empire at Worms in 1521, protested against all the errors of the Roman Church that he had recognized at that time, and declared that he could not recant unless he was overcome with testimonies of the Holy Scriptures and his conscience was caught in God's Word, an imperial decree was proclaimed. The so-called Edict of Worms, which pronounced an eight on Luther and his followers, declared that from now on every Lutheran was outlawed, deprived of all protection by the authorities and of his personal safety, and was liable to be handed over to the penal court. This edict was now actually carried out in several places, and even the martyr blood of evangelical witnesses of truth was shed. Duke George of Saxony began this bloody persecution in the same year with a bookseller whom he had beheaded in a public market in Leipzig because he had sold Luther's writings. In the following year, however, especially in the Netherlands, various proceedings were taken against the goods and lives of the followers of the pure doctrine. Thus

In October 1522, among other things, the entire Augustinian monastery at Antwerp was destroyed solely because the monks of this monastery, brought to knowledge by Luther's writings, confessed the Protestant truth in its entirety. However, the laying down of the monastery walls was at the same time connected with the confiscation of the former Augustinians. Several of them could be persuaded to recant by this, as well as by all kinds of threats; a number, however, remained firm and immovable. Among these were two still very young monks, named Heinrich Voes and Johannes Esch, who declared openly that they would rather die than deny God's eternal word. Mau brought them to Brussels, and here they were first brought before an ecclesiastical court in order to be persuaded by it to recant. But everything was in vain; nothing could make them waver; they remained steadfast in the confession of the Lutheran doctrine. It was declared to be their most damnable error that they said: "It is not possible from the Holy Scriptures for the pope and the Lutherans to be convinced of the truth. It was declared to be their most damnable errors that they said: "No other power or authority can be proved from Holy Scripture for the pope and the other prelates than that they are ministers of the word of God. Christ had not ordained the pope to be his governor over all lands, but only to preach and feed the sheep of Christ. True Catholic faith cannot be separated from charity and good works, because charity is a fruit of faith." When the present heresiarch, Hochstraten, thereupon demanded of them to say briefly what they believed? they answered, "We believe the 12 pieces of the Christian creed, the biblical books with the evangelical writings, also a holy Christian church, but not the church which you believe." When it was said to them that they were deceived by Luther, they admitted, "Yes, we are deceived by him, as the apostles were by Christ." So the sentence was passed, that they were guilty of death.

A high stage was then quickly erected with only an altar in front of the town hall in Brussels, on which the condemned had to appear in full priestly dress; here they were first deprived of their priestly ordination with the greatest solemnity, and then handed over to the executioner, who led them away with a rope. An eye-witness relates that in all these proceedings not the slightest sign of anxiety could be detected in them, but that composure and contempt for death, combined with gentleness and modesty, could be clearly read in their features.

Accompanied by four confessors, they set out for the funeral pyre, which rose up in the middle of the great market of Brussels. On the way they confessed that this was the day they had long expected, and they praised God aloud for having given them the grace to die for the sake of his word. Apost. 5, 41. Weeping the companions spoke

The Lord's prayer to them was, "Weep not for us, but for your sin, (Luc. 23:28.) that ye should thus persecute the divine justice." Arrived at the place of execution, one comforted the other, and encouraging each other to persevere, they both joyfully mounted the woodpile. They embraced, as the reporter says, the stake, which stood out in the middle, more themselves than that they were tied to it. With astonishment the great crowd around them saw how their faces sparkled with a cheerfulness that seemed to make them smile.

Now they asked the confessors again, "Whether they wished to return to the Christian faith?" They cried out, "We believe in God, also a Catholic church, but your church we do not believe." Then the priests cried out to them, "Convert, or ye go to the devil, and shall die also in the devil's name." They answered as if in exultation, "We will die as devout Christians for the sake of evangelical fidelity." So the fire was slowly kindled. The dear confessors said, "With your flames and glowing coals you scatter roses to us," and then, in the midst of the fire, they began to sing the apostolic symbol and the hymn: HErr Gott, dich loben wir 2c. loudly and fervently, so that it pierced the marrow and bone of the bystanders. As the blaze became more and more prevalent, they repeatedly cried out, "O JEsu, thou Son of David, have mercy on us!" The Lord had decided to choose these young men, to melt them into the purest gold, and to glorify Himself through their faithfulness even in the most terrible torments. It happened, therefore, that the flame burned so brightly that the ropes with which they had been tied burned off their bodies before they were suffocated. When one of them saw himself thus loosed from the stake, he fell on his knees in the midst of the smoking fires, sighed once more with his face turned toward heaven, "O JEsu, JEsu, thou Son of David, have mercy on me!" and in a few minutes both bodies were turned into ashes.

Deep and shocking was the impression which this terrible spectacle made on all Brussels, but by no means of the kind intended by the murderous priests. On the contrary, the well-known saying of Tertullian proved true: "We (Christians) become ours the more often we are mown down; the blood of Christians is a seed. (Dpol. 6. 49.) Also the blood of the holy. The blood of the holy martyrs, Heinrich Voes and Johannes Esch, was such a fertile seed, out of which again grew many confessors of the truth; their murder opened the eyes of many, who clearly recognized that the true church is always the persecuted one, and only the false one is a bloodthirsty persecutor. That this was then the success

This is testified even by Erasmus, who was otherwise so averse to the Lutherans. Among other things, the latter wrote to Duke George in the following year: "It is not fair to punish a mere error with fire. Because of the power and authority of the Pope, the theologians in Paris are in many articles of a completely different opinion than the theologians in Italy, and a part of them must necessarily err; but neither party desires to burn the other for this reason. I am very much afraid that the means generally adopted to compel people to recant, to throw them into prisons, and even to burn them, will only make the evil worse. In Brussels two Augustinians were burned, and thereupon the whole city gained a love for Luther." Elsewhere he writes: "The bull-bearer Aleander came with a terrible papal bull of excommunication and wanted to frighten everyone with threats. Hochstraten also got hold of the sword and the strangling began. At last three *) Augustinians were publicly executed. But what was the outcome? In the city, which before had been quite pure in (papal) doctrine, the disciples of Luther stood out, and not a few of them."

Thank God, therefore, dear Lutheran Christian, that you belong to a church which has never been stained with the blood of either alleged or real heretics, but which is gloriously adorned with the martyrdom of many of its most upright members. Thank God, on the other hand, that he has saved you from the fellowship of a church on which countless blood debts of executed witnesses of probity weigh, who cry out to the avenger of innocence for their nakedness.

I now share with you the masterly song in which the same Luther sang of the holy death of those martyrs.

A song of the two martyrs of Christ at Brussels, burned by the Sophists of Louvain, done in the year 1523, the 1st of July.

A new song we lift up, that God our Lord has chosen, To sing what God has done.
To his praise and glory;
To Brussels in the Netherlands
By two young boys he hath made his wonders known, Whom he hath adorned so richly with his gifts.

He who first waved is called John - so rich in God's debts -,
His brother Henry according to the spirit, A right Christian without debts,
Are divorced from this world;

*) Not long after the burning of Boes and Esch, the Augustinian Lambertus Thorn, who had first taken time to think it over, suffered the same "fate" with the same "heroism!

They ha'n acquired the crown, right as
God's pious child,
For His word they died, His' martyrs they
became.

The old foe let them catch, Scare them long
with gloom;
The word of God they were made to deny, With
cunning also they would deafen.
Of lions the sophists much, With their art lost,
Gathered he to this game; The spirit makes
them fools, They could win nothing.

They sang sweet, they sang sour, Tried some
lists,
The boys have been like a mouse, despising
the sophists;
The old foe was much vexed, That he had
overcome
Of such boys, he so great, He was full of
wrath by hours, Thought to burn them.

They robbed him of his cloister, The
consecration they took from him too;
The boys were ready for it, they said
cheerfully: Amen!
They thanked their father, God, That they
should be rid of
The devil's play and mockery, In which by
false pretenses the world he trespasses.

Then God, by his grace, sent them to be
priests,
They had to sacrifice themselves to him and
go into Christian orders,
To be quite dead to the world, To lay aside
hypocrisy,
Come to heaven free and pure, Sweep out
monasticism, And leave humanity here.

They wrote it small for a letter, That they
themselves were made to read;
The pieces they all drew, What their faith had
been;
The highest error of these was, "God alone
must be believed;" "Man doth lie and keep
faith forever;" "In him shall nothing be trusted;"
and they were burned. And they were burned
with fire.

Two great fires they kindled, which boys
brought;
It was a great wonder to everyone that they
despised such pain,
With joy they give themselves, With God's
praise and singing;
The courage was small to the sophists, For
these new things, that God let himself be
thus noted.

The disgrace has now disgusted them, they
would like to make it beautiful, they were not
allowed to boast of the deed, they almost hide
the things:
The shame in their hearts bites them.
And sue their comrades,
But the spirit cannot be silent here, The blood
of Abel shed, It must report the Cain.

The ashes will not let go, They dust in all lands;
Here no brook, hole, pit, nor grave will help, She
makes the enemy to shame:
Which he in life by murder hath urged to silence,
He must make them sing with all their voices and
tongues in all their dead places.

Nor let their lies adorn The great murder;
They give for a false poem -
Their consciences oppress them -, The saints of
God even after death
To be blasphemed by him'n;
They say, in the final emergency.
The boys still on earth
Shall have turned back.

They let you lie, after all, you have no pious one;
We shall thank God in this, His Word is come again:
Summer is hard on the doorstep,
Winter has passed,
The delicate flowers come forth;
He who began it, he who will finish it. Amen.

Religious menagerie.
He who holds his doctrine, faith, and creed to be true,
right, and certain cannot stand in the same stall with
others who hold false doctrine or are devoted to it, nor can
he ever give good words to the devil and fine scales. A
teacher who is silent about error, and yet wants to be a
true teacher, is worse than a public fanatic, and with his
hypocrisy does more harm than a heretic, and is not to be
trusted. He is a wolf and a fox, a hireling and a belly
servant 2c. and may despise and hand over doctrine,
word, faith, sacrament, churches, and schools; he either
lies secretly in cahoots with the enemies, or is a doubter
and wind-driver, and wants to see where it will end,
whether Christ or the devil will prevail; or is altogether
uncertain of himself, and not worthy to be called a disciple,
let alone a teacher, and wants to enrage no one, nor
speak his word to Christ, nor hurt the devil and the world.
(Luther's Works. XVII. 1477.)

With the Lutheran Church it is Matthäi at the last.

Since the Lutheran Church, as the little ship of Christ
on the stormy sea, has often been in great danger from
within and without, its enemies have also often joyfully
proclaimed its imminent certain doom. It is remarkable
how in the year 1626, that is, during the Thirty Years' War,
there was a great storm over the Lutheran Church,

A Catholic prior of Langenheim, Simon Schreiner, has
described the precarious state of the Lutheran church in
his Apology. He says: The Lutheran faith of Matthew is at
its last. These are truly Caiphas thoughts, who prophesy
and do not understand it themselves! What more can one
desire, what greater, more blessed thing can one ask of
God for the Lutheran church than that it should at all times
and in all places be Matthew's last, yes, the very last! -
What, then, is written in Matthew last? - It is the comforting
words of Jesus: "Behold, I am with you always, even to
the end of the age

Tried and true way to bring gushers back to rights.

In the summer of 1692, when the preacher N. Lange
was in Berlin, a man appeared in this city, who came
dressed in a long skirt and carrying a long staff and
claimed to be the second prophet Elijah. This man stayed
during the day in the churchyard of St. Nicolai under the
linden tree in front of the door of a parsonage. He overran
the preachers, scolded them for being Babylonians and
hypocrites who did not want to break through and bite the
fox, and so on. One morning Lange took this strange man
with him into the parlor, closed the door behind him, and
spoke to the supposed second Elijah with serious words:
how it was quite contrary to God's order to eat his bread
in such selfishness and idleness. He would not let him
leave the parlor until he promised to go down to the yard
and saw wood, which he did at last. So we started at 8
o'clock and worked until 11 o'clock. To the supposed
Elijah this work seemed strange, and he often said with a
groan: "The prophet Elijah must saw wood! o tempora! o
mores! (O times! O mores!) But Lange replied: Away,
away, my friend, here is no time to groan! Only freshly
worked! The first Elias was no idler and sluggard, why
then would the second be? After they had worked until 11
o'clock, Lange said: "Now, my friend, we have worked with
one another, now God also grants us to eat a morsel of
bread with one another. He then took him to the table with
him, and we talked a great deal about disorderly living and
about the deceitfulness of the flesh. After the meal was
finished, he let the man with the long skirt go, saying that
if he were to meet again tomorrow under the linden tree in
front of the church, as was his custom, he would call him
back to him, God willing, to continue the blessed work. But
this did not please our Elias, who left the same day.

The "Lutheraner" is always available at the home of
the person who carries it around, Mr. Gräbers (southern
fifth street, opposite the Oelmühle), also from Mr. Quast
(Olive Street, between the second and third, below the
theater) and from the publisher.

Invitations to a blessed and joyful Celebration of the holy. Christmas, collected from the writings of the Church Fathers. Cyprianus, bishop of Carthage in Africa, died a martyr's death in 258. It is here, the eagerly awaited birth of Christ, it is here, the high celebration, and in the presence of the Saviour the holy Church brings thanksgiving and praise throughout the world. In the presence of the Saviour, the Holy Church throughout the world gives thanks and praise to the One who has visited her. Joy is proclaimed to us from heaven, gladness is commanded. That night which saw the holy birth is lit up by a new splendour. The higher dwellers give glory in heaven, and peace on earth is assured to men who delight in it. Angels are there, they speak to the shepherds; they do not think it beneath their dignity to speak to the lowly, and though they are exalted, they do not despise the lowly. Not the unaccustomed light, not the presence of angels frightens the shepherds; full of true and pure faith, they delight in hearing heavenly voices harmoniously praising, and in holy songs extolling the divine glory and grace. (8srrn. äsnativ.OllizTi.) Basil Magnns, bishop of New Caesarea in Asia, died in 379. O greatness of the goodness and kindness of God! We are freed from bondage by his exuberant goodness. Man broodingly inquires into the reason why God becomes a man, since it is more fitting for him to adore his goodness than to want to rashly puzzle out the deity. (8srm. Ü6 tIUM. 6tIl isri A6N6l LtIÖN6.) Gregorius of Nanzianz in Cappadocia, died in 339, having resigned the office of bishop in Constantinople. Christ is born. Sing praises. Christ from heaven, go forth. Christ on Erven, arise. Sing to the Lord, all the earth. And that I may sum up both: Let heaven rejoice, and let earth be glad in him that is born in heaven, who is hereafter made earthly. Christ in the flesh, rejoice with trembling and gladness, with trembling because of the hour, with gladness because of the rising hope. - He that is without a mother is born without a father; first without a mother,	afterwards without father. - He who is without flesh becomes flesh, the Word becomes body, the invisible becomes visible, the impalpable can be touched, he who is without time takes his beginning, the Son of God becomes a Son of Man, Jesus Christ yesterday and today and the same forever. To the Jews it may be vexation, to the Gentiles it may be foolishness, the false teachers may be obstinate; then they will believe when they see him going up to heaven; or if not then, at least afterwards, when he shall come again from heaven as judge; but now we must celebrate the appearing of God or the birth of Christ. - But let us not celebrate this feast in a pagan manner, nor with pagan voluptuousness; but let us, who worship the Word, rejoice in the word of God. - Sing praises with the angels and archangels, for I am persuaded that they also celebrate this feast with us in heaven, according to the love which they bear towards us. (Ilomil 38.) Ambrose, bishop of Milan in Italy, died in 397. When Christ is born, the angels rejoice, the shepherds watch, the wise men come near, the star goes before them, and all the most beautiful things in heaven and on earth are offered as a sacrifice to the Lord. For glory is offered to him by the angels, clearness by the star, adoration by the wise men, simplicity by the shepherds. (8srm. 12.) Same. He was a babe, a little child, that thou mightest be a perfect man: he was wrapped in swaddling clothes, that thou mightest be delivered out of the bands of death: he was in the manger, that thou mightest be in the sanctuary: he was on earth, that thou mightest be in heaven: he found no place in the inn, that thou mightest have many abiding places in heaven. He, though rich, was poor for your sakes, that ye through his want might be rich. Therefore his poverty is my inheritance, and the weakness of the Lord is my strength. He chose scarcity to be an abundance of -gifts to all. (In lmo. e. 2.) Chrysostom, bishop of Constantinople, died an exile in 407. Fallen, fallen forever was our	Nature, and only that strong hand was able to raise her up. She would never be able to stand up unless the one who created her reached out to her and restored her to her former qualities through the water and the grace of the Holy Spirit. Spirit, restored her to her former glory. Behold the great, high mystery! He dwelleth in this tabernacle for ever. For he took not our flesh to put it away again, but to keep it for ever. Were it not for this, he would not have raised it to the throne of the Godhead, would not, surrounded by the same, have allowed himself to be worshipped by the whole heavenly host. Where are the words that can express this great and astonishing honor that has been shown to our generations? What angel, what archangel can do this? No one in heaven or on earth. So great are the graces of God, so abundant his benefits, that not only human, but even the tongues of angels are too weak to describe them. (Hom. 11. in Job. cap. 1.) Augustine, bishop at Hippo in Africa, died in 430. I beseech you, brethren, that ye receive with a willing heart the word which the Lord shall put into our mouths, in this most acceptable day, when even the unbelieving feel a sting, when even the wicked are taken with mercy, when he that is bound hopes to be pardoned, when he that is taken captive no longer gives up hope of return, when he that is wounded waits for his remedy: in the which the Lamb is born to bear the sins of the world. (8srm. 7. äs temp.) Same. Let all sorrow be ended, Christ, the true rest, comes to us. Let all misery be ended, today the Saviour has appeared. Let all wars be ended, let every strife be settled, let true peace descend from heaven today; let all bitterness depart, for the heavens have become honey-dripping over the whole earth today. Let death flee away, for today life has been given to us from heaven. The angels are singing over the earth today, the archangels are rejoicing, the prophets are full of praise, the saints are gathered together, the wicked are dismayed, the good wish for happiness, the blind can see again, the deaf hear again, the lame walk again,
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**Contributions
for the defence of the Christian religion against the
most common objections of scoffers
and blasphemers of our day.**

(Continued.)

The lepers are cleansed, the sorrowful are gladdened, the sick are healed, and the dead are raised; only Satan and all his apostate spirits tremble, because through Satan's downfall the human race is redeemed. (Lerm. 10.)

Leo Magnus, bishop of Rome, died in 461.

Our Saviour, beloved, is born today; let us be glad. For it is not fitting that there should be room for our sadness on the birthday of life, which consumes the terrors of mortality and offers us joy in exchange for the promise of eternal life. No one is excluded from sharings in this festive joy. One and the same joy belongs to all, because the reason for it is common to all, because our Lord, the destroyer of sin and death, as he finds no one free from guilt, so also he appeared for all deliverance. Let the saint rejoice, because he now approaches the palm of victory; let the sinner rejoice, because he is invited to forgiveness; let even the heathen rejoice, because he is called to life. (Hleuin. nativ.)

Bernhardus, abbot of Clairvaux, died in 1153.

When I often reflect upon the fervency of the desire of the fathers, as often as they sigh for the coming of Christ into the flesh, I am grieved and dismayed within myself; I can then scarcely restrain my tears; with shame I am then filled with the lukewarmness and dullness of these wretched times. For who among us is filled with so great a joy at the actual presentation of this grace, as was once the longing which the promise of it had already kindled in the saints of old? For behold, how many indeed will rejoice in this feast of the Nativity of the Lord, the celebration of which is at hand, - but ah, that it might also be about the Nativity! (Lerm. 2. in *cantic.*)

Same.

Jesus is born; let everyone rejoice, whoever he may be, whom the consciousness of his sins condemns to be guilty of eternal damnation. The goodness of Jesus surpasses all the greatness and numberlessness of our crimes. Christ is born; let everyone rejoice who has been overcome by his old sins, for no disease of our soul, no matter how ingrained, can defy the incarnation of the Son of God. God's Son is born; let him who is accustomed to great things rejoice, for the great Giver is coming. Brethren, here is the heir. Let us humbly receive him, for so shall the inheritance be ours. O Christians, rejoice, rejoice, from heaven comes our Savior; behold, from our flesh he is born of the pure virgin. O Christians, learn, learn to know, daGVa- ter heart of God, learn to join brotherly hearts with your brother's heart and love him. O Christians, sing psalms, sing psalms, and offer songs of thanksgiving to Christ; let us all say and sing: Glory bespeak in our place. This acknowledged orthodox teacher to thee, Christe, who was born for us. (Lsrm. I. in viZN. nativ.)

When we asserted in the fifth number of our paper, in the article bearing the above heading, that nothing contrary to reason is taught in the Bible, we did not thereby assert anything new. Among other things, Luther says: "Although natural reason cannot understand the light and works of God, nor attain to them by itself, so that in *affirmativis* *) (as they speak of it) it judges quite roughly and uncertainly; yet in *negativis*, i.e., what a thing is not, its judgment and understanding is certain. For reason comprehends not what God is, but comprehends most certainly what is not God. Therefore, although it does not see what is right and good in the sight of God (as faith), it does know that unbelief, murder, adultery, and disobedience are evil. Now what is contrary to reason, it is certain is rather contrary to God; for how should it not be contrary to divine truth, which is contrary to reason and human truth!" (Hall. ed. XIX. 1940.)

This, however, is often misunderstood. When unbelievers hear this, their usual response is this: If you admit that reason cannot contradict divine truth, then either much in the Scriptures must be explained differently from the letter, that it may be in harmony with reason. If you admit that reason cannot contradict divine truth, then either many things in the Scriptures must be explained differently from the letter, so that they may be brought into harmony with reason, or the Bible must be denied all divine prestige; for are there not innumerable things in it which flatly contradict our reason? Are not the doctrines of the creation of the world out of nothing, of the Holy Trinity, of the humanity of man, and of the existence of the world? Are not the doctrines of the creation of the world out of nothing, of the Holy Trinity, of the incarnation of God, of the presence of the body and blood of Christ in the Lord's Supper, of the justification of a sinner before God by grace through faith, of the resurrection of bodies, etc., utterly contrary to the laws of reason?

It will therefore be necessary, in order to avoid misunderstandings, to give a further explanation of the above sentence- However, we cannot do this any better than by letting one of the most experienced and godly Lutheran theologians, namely the blessed Gerhard, writes in his book of the main articles of Christian doctrine (called *loci theologiei*), according to a translation that is as literal as possible:

"Not human reason, but divine revelation, is the ground of faith; not according to the dictates of reason are the articles of faith to be judged, otherwise we no longer have articles of faith, but decisions of reason. The opinions and pronouncements of reason are to be included in the circle of those things that are to be judged.

*) i.e., when reason is to say how something is.

The first thing I want to say is that I do not want to limit the things that are subject to the judgment of reason, but not to extend them to the circle of things that are beyond the power of reason to comprehend.

There is a distinction to be made, first, between the reason in man before the fall, and after the fall. The latter as such, would never have been contrary to divine revelation; the latter is very often contrary to it through the fault of its corruption. It is also necessary to distinguish between the reason of a man who has not yet been born again and the reason of a man who has been born again. The former regards the mysteries of faith as foolishness, but the latter does not dispute them. But then and so long as it follows the light of the word and does not judge the mysteries of faith according to its own principles, but according to the Scriptures, it is such a reason. Scripture.

(3) A distinction is to be made between the reason which in this life is in its infancy, and that which in the next life is fully restored. The latter is not yet so completely renewed, enlightened, and set right, that it would be impossible for it to be contrary to the articles of faith, and to dispute them, when it follows its own guidance. For as in them that are born again there remaineth the warfare of the spirit and of the flesh, (Gal. 5:17.) by which they are provoked to sin, so there remaineth in them the warfare of faith and of reason, inasmuch as the latter is not yet wholly renewed; but reason wholly renewed excludeth all opposition of reason and faith. In addition to this, a distinction must be made between what is called right reason in truth and in fact, and right reason according to the definition and in the sense of the opponents, e. g. the Photinians (deniers of the Trinity) and Calvinists. Right reason, if by it be understood the true and actually so-called reason, that is, that which remains within the limits of its objects and does not presume to judge of the mysteries of faith, or that which is enlightened by the light of the Word and set right by the Holy Spirit, and which therefore is not a matter of the truth. Or one that is enlightened by the light of the Word and set right by the Holy Spirit, and therefore does not pursue its own principles in the mysteries of faith, but judges them according to the light of the Word and the Holy Spirit. This is not contrary to faith. But the adversaries take the word, right reason, for that which judges the mysteries of faith according to its principles. Finally, a distinction must be made between those things that are solely matters of revelation and pure faith, and those that are subject to the judgment of reason. In the latter things something is left to the light of reason; the former, because they are above sense, above reason, and above all power of comprehension, are not to be discerned by reason, but to be accepted by faith." (He who will not acknowledge this limitation, but will insist that even

the things of faith are measured by the yardstick of reason, he acts just as unreasonably as he who would defend the rights of the nose, the ears, and the eyes, and would therefore assert that one must also be able to smell the moonlight, see with the ears, and hear with the eyes).

"Reason, when it confines itself to the sphere assigned to it, is not opposed to Scripture; but when it leaves and transcends its sphere, and wishes to judge of the supreme mysteries of faith according to the dictates of its principles, it happens to be contrary to Scripture where it informs us of the mysteries of faith. As a great light often reveals what was hidden by a little light, so the light of grace kindled in the Word reveals what is hidden by the light of nature. As therefore he abuses the service and benefit of a lesser light, who would deny what is seen in a brighter light, because he does not see it in a lesser light: so also he abuses the benefit and service of reason and natural light, who denies and disputes the mysteries of faith, which are revealed to us in the light of grace, because they are not consistent with reason and the light of nature". - The articles of faith are not in and of themselves contrary to reason, but above reason. It happens, however, that they are also contrary to reason, when reason presumes to judge them according to its own principles, and does not follow the light of the word, but denies and impugns it. The articles of faith, moreover, are not contrary to reason, but only over it, inasmuch as it was not yet corrupt before the fall" (as it was once laid down in man as God's work, without the darkness which has now penetrated it with sin); "but after the fall those articles are not only over, but also against, corrupt reason, inasmuch as in that state it cannot refrain from judging them according to its principles.

With reason, which confines itself to the limits set for it, no doctrine of Scripture contends. But with reason, which goes beyond its limits, all the mysteries of faith contend. Thus, for example, there is no contradiction between the shoemaker's trade and the art of painting, but if, as the proverb says, the shoemaker does not want to stick to his last and presumes to judge all the doctrines of the art of painting, it happens by chance that he judges wrongly and contradicts the art of painting.

That the sayings of the Bible in and of themselves do not conflict with reason, which remains within its limits, is by no means to lead to the conclusion that those sayings, according to the guide and the judgment of reason

The only thing that should be done is that the articles of faith should be judged according to their true basis, that is, according to the Holy Scriptures, and that the various principles of the different parts of knowledge should not be mixed. The various principles of the different branches of knowledge must not be mixed. (See LxeZesis 8. supra, explio. -rrt. cko 8. 8. § 474 et 75.ckou-r" 1625.) What, then, do those do who now set their corrupted darkened reason to judge over the mysteries of revelation? They want to set the sun according to their clocks, but not the clocks according to the sun. This is called enlightenment!

Mr. W. himself states the contents of the present document on the fourth page with the following words:

"Let me describe 1) how the Lutherans in America are largely deprived of the benefits of the Church; 2) what dangerous enemies the Lutheran Church in North America has in the many sects and in the Roman Church, and 3) what deficiencies it suffers from in its inner being; then carry out 4) how dangerous these ecclesiastical conditions are for the future; and finally answer the question 5) What is to be done about this distress, and how can it be helped?"

We especially call the attention of our readers to the execution of the second and third paragraphs. We do not remember ever having read such an apt description of the Methodists in their enthusiastic and unscriptural activity and nature. Whoever wishes to become acquainted with them through a brief description based on the experiences of an honest eye-witness will certainly not put this booklet down unsatisfied. Of course, it is only food for those who love and seek truth. It is with deep regret that we have had to learn that this book has not had the intended success among the Methodists themselves. In spite of the fact that Mr. W. treats the whole matter with Christian love and modesty, abstains from all personalities and bitterness, and speaks only of doctrines and facts, he was immediately answered by the Methodists in their paper, the "Apologist," we cannot say otherwise, so uncharitably, so proudly, so maliciously, that it must deeply offend every Christian heart. The main weapon used against Mr. W. is this, that he, in whose writing love for the truth and for the redeemed of Christ is evidently expressed, has been branded as an unconvert, devoid of all Christian experience, and opposed to a living Christianity. The Methodists have thereby only judged themselves, and sealed it to themselves that Mr. W. had written the most perfect truth; they have acted as is worthy of a sect which gives ear to no punishment (Tit. 3, 10. 11.), and which loves and holds for Christians only those who belong to it, or yet praise it. We must confess that we used to think better of the Methodists.

"The Plight of German Lutherans in North America."

The pamphlet published under the above title a few months ago in Pittsburg has finally reached us. Although it has already been published in several German-American religious journals and printed almost word for word in some of them, we cannot fail to do our part to draw the attention of our readers to this small (37 octavo pages), but extremely substantial, important and interesting booklet.

We first made the acquaintance of the author in the same. He is Bro. Wyneken, formerly a Lutheran preacher in Fort Wayne, Indiana, but who, as we see from the "Christian Magazine," has now been elected pastor of the German Lutheran Church in Baltimore, where Pastor Häsbert has been serving.

Mr. Wyneken writes that about six years ago he was made aware of the plight of the German Lutherans in America by a German missionary journal and was thereby urged in his conscience to consecrate his energies to the Lutheran Church here. He did so, and then, after several years of missionary journeys in this country, set out again to visit our fellow believers in Germany, and to bring to their hearts the need of the Lutheran Church in America, which he had now become acquainted with by his own experience. This was done by him first verbally and then also by the publication of the above-mentioned booklet. It was thus calculated to give our brothers in the old fatherland a vivid picture of the helpless situation of the Lutheran congregations here and especially of the Lutherans who live scattered here, to thereby arouse participation in our plight in Germany, and to cause one to come to our aid from there.

Since, however, it is no less necessary for the German Lutherans here to recognize vividly their own grievances and the dangers threatening them here, and since this insight is the first necessary step toward a remedy, the editorial staff of the Lutheran Church

Newspaper

We cannot refrain from inserting only one passage from our booklet here, which especially concerns us here in and around St. Louis. In the third chapter, Mr. Wyneken draws attention to the rift "which for some years now has been tearing the whole local Lutheran church apart.

and split to the bottom," in that a large party has formed here that retains the name "Lutheran," but behind this shield fights the Lutheran doctrine and introduces so-called "new measures," i.e., a Methodist method of conversion; the planting school of this party is the seminary at Gettysburg. Hereupon the author comes to the attempts, which also "the so-called Protestants" are making here, to induce the Lutherans to apostatize from their church, and thus to exterminate them, even in name, wherever it is possible for them to do so. He speaks page 26:

"However, it seems to me that the attempts at union between Lutherans and reformers, which have recently been made there, are almost more dangerous for the existence of the Lutheran Church in America than this division. Church in America the attempts at union between Lutherans and Reformed, which have recently been made there as well. First of all, a few years ago - not counting a few earlier cases - new preachers who came over from Germany began in and near St. Louis and in a few other places to form so-called "Protestant" congregations, i.e. congregations mixed from members of both confessions. It appears that this will have a rapid progress, at least in the West. Many forces are thereby withdrawn from the good cause, since naturally all who join these united congregations are neutral with respect to this struggle within the Lutheran Church. But what is especially dangerous about this union is that - because the confessions that one wants to unite completely abandon the mutually contradictory solid ground of the confession, exchange it for the slippery ground of subjectivity (each one's own conviction), and the love of truth together with the holy earnestness for it is weakened. Indifference and slackness in confession is the necessary consequence of this, if not already the origin. In this way one also becomes accustomed to regard the bond of the church and the holiness of the community as so small that one finally changes the community like a garment. The members of the Lutheran church are delivered through these evangelical congregations (in which every one, according to appearance, remains what he is) into the hands of all kinds of sects, as through a point of passage. If, by entering such congregations, they have once thrown off their timidity in leaving the mother church, they easily go over to sects. Thus the Union, precisely because it seems to be something so innocuous, threatens the Church most dangerously with gradual dissolution."

In inserting this sentence, we fear, of course, to be accused of doing it out of spite against the preachers of the local area who call themselves evangelical. We will gladly bear this as a disgrace that always follows the open confession of the truth. However, we testify before all the world that we are then wronged. A hostile attitude toward the unrighteous preachers here is absolutely far from us. We do not judge their hearts; God alone is the judge.

It is known what still holds them captive. But may we not publicly pour out our complaint that they, who should be here fighting for the Lutheran Church, are helping to destroy it? May we not publicly ask them: What harm has the true Lutheran Church done you that you too treat her as your enemy? If you did not want to know anything about our community, we would gladly excuse that of ourselves, but why do you renounce the church of our old pious fathers, who were acknowledged to be faithful and honest witnesses of the truth? If you say, "Yes, the Lutheran Church is now too deeply corrupt," we ask you: If you recognize this with us, should you not then take the plight of the church to heart, be all the more faithful the more who now become unfaithful to it, and set out to heal its damage? To what do our Lutheran brethren in faith owe it to you that you make them unfaithful here in a foreign land to their church which gave them birth, or that you seek to preserve souls in the bonds of a union into which they were brought by a tyrannical authority in the old fatherland, sometimes by trickery, sometimes by force, without their knowing it? Why do you, who profess to want to make peace, make a new party, from which ever new sects are born, thus ever greater strife? If your hearts are devoted to the Lutheran doctrine, why do you not confess it in word and deed and help to build the church that confesses and strives to preserve this doctrine? - Do not accuse us of quarrelsomeness, for who desires it more than we do that there should be peace between us? How deeply it grieves us that you have separated from us, and that we cannot work together! for we can never help to destroy the Church, which with such incorruptible fidelity adheres to the word of her Saviour, and so decidedly rejects all error. On this foundation let us unite! O, with what joy are we then ready to extend to you the hands of the brethren, to fight together the common enemy, and to be gladly the least among you!

Church News/

From the "frank" of Buffalo, N. A.
On Nov. 6, the local Lutheran church, the so-called Prussian Church, at the corner of Michigan and Goodel Streets, was consecrated with festivities taking place, and the name "Trinity Church" was given to it.

From the Chambersburg Christian Review, Penns.
Opponents of Bible religion.
Philadelphia.- The building, which was built as what is called a Reason Church for Ginal, is now used by the Methodists.

New York. - The temple of reason in which Försch used to fight against all Bible Christianity is now used by the wretched Millerites.
Allentown, Penns. - The so-called Temple of Reason is all empty.
These are, as far as we know, the only especially designated temples of reason in America - and their fate is by no means an encouraging one for the adherents and advocates of an inverted religion of reason.

New German Lutheran School in St. Louis.
Such a school has now been established by the Lutheran congregation of the unchanged Augsburg Confession here in the northern part of the city, on Seventh Street between Carrund Wash Street and the mill. Parents who wish to see their children enrolled in it should contact the present teacher, Mr. Th. Bünger junior.

"They make an end with terror." Ps. 73, 19.
Elias Hasenmüller, who had first been a member of the Jesuit order himself, but, convinced of the truth of the evangelical doctrine, finally converted to the Lutheran Church in 1587 and thereupon stayed for a longer time in Wittenberg, has preserved for us in his "History of the Jesuit Order," which was published in 1593, a strange example of what a miserable end the apostate deniers of the truth often come to. Hasenmüller tells in the mentioned work that he himself witnessed and heard the following:
A certain Jesuit, Johannes by name, who had left the recognized truth and joined the Jesuit order, finally came to Landsberg in 1583 in mortal distress. In order to help him in such distress, they brought him Agnus Dei (images of the Lamb of God), rosaries, images of saints, wooden crosses, blessed medallions (round images), the consecrated host, and other such things; they also promised to pray for him and to read Masses, and exhorted him to take comfort in the merits of the saints and his brotherhood. But all persuasion was in vain, for he replied, "Away with all this, for the very reason that I have believed in this, I shall now be damned." Hereupon I said to him, "Believe in JEsu Christum." With horror the wretch answered, "There was a time when I believed in thu, but I shamefully denied him; now JEsu has become to me a condemning judge; my blessedness is forfeited." To Peter Hispanus, who was present, he said, "I beseech thee, kill me, or give me a knife, that I may pierce myself, for I burn already all in hellish flames." Hearing this, the Jesuits held the sign of the cross before his eyes, and laid consecrated herbs upon him. But the dying man cried out. "Away, away! with this you only pour oil on the fire; I see nothing but evil spirits waiting with open claws for my soul; already I am given up to them, for I have denied God and his holy word." In such despair the wretch passed away. B.

Life story of Dr. Luther.

(Sent in by Rev. G. W. Key, in Perry Co., Mo.)

Dr. Luther, this chosen instrument of God, through whom the reformation of the church, which seemed impossible to human eyes, finally came about, and through which so many thousands of Christians were rescued from the darkness of the soul-corrupting teachings of men and brought to the light of the divine Word which alone makes salvation, this great reformer, after whose name the orthodox church has now been called for three hundred years, whose whole life is a loud testimony that the hand of the Lord was with him, who even after his death is still alive because of the great deeds that God did through him and whose fruit he has preserved until our time, who even now still speaks to us in his numerous writings - he certainly deserves, above a thousand others, that he never be forgotten and that his name remain forever.

Since many who call themselves Lutheran unfortunately do not know much more about Luther's life than individual stories, or know it only from such descriptions, in which the most important things are often concealed, distorted, and made suspect, so that Luther appears completely different from what he really was, a short but true account of the life of the great man of God, Dr. Luther, shall be given to the readers of this Lutheran journal. It is taken for the most part from the biography of the same Mathesius, which is to be regarded as one of the most reliable, because the author of it was not only an obviously truth-loving, faithful man, but also stood for 17 years in close acquaintance with our Luther.

On November 10, 1483, Luther was born in Eisleben, and on the following day, the day of the commemoration of Bishop Martinus, he received holy baptism and the name Martin. Baptism and the name Martin. His parents were poor*) but God-fearing people from the peasantry, who, however, later became increasingly wealthy through mining under God's blessing.

*) "The mother-says he-carried her wood on her back, so that she raised us children. They let their blood sour."

They became more bender and thought highly of pious preachers and schoolteachers. Their little son, Martin, was still very small when they sent him to school, or rather had him carried, in Mansfeld, where they had moved. He soon learned the Ten Commandments, the Three Articles of Faith, the Lord's Prayer, and Christian hymns. In his fourteenth year his father sent him to Magdeburg and in the following year to Eisenach to attend school, where he had to earn his bread miserably by singing in front of the doors, until in the latter place a pious woman named Cotta, who had grown fond of little Luther because of his devout singing, took him to her table. By the gifts bestowed upon him by God, as well as by his diligence, he distinguished himself before all his fellow students, so that he was able to enter the University of Erfurt in his eighteenth year. Here he studied philosophy (worldly wisdom) at first with great seriousness and then also law (the law) for a while, always keeping to his motto: "Diligently prayed is over half studied. When he once looked through the books in the library and found a Bible among them, he was very surprised to find that there was far more in it than the usual texts that were read in the churches, and when he came to the story of Hannah and her son Samuel (1 Sam. C. 1 to 3), he read it hurriedly and with heartfelt joy, and now wished that God would one day also give him such a book.

After he had studied so diligently that he was allowed to begin lecturing himself, his life suddenly took a different turn towards the end of 1505. When he returned from a holiday visit to his parents, he was surprised by a thunderstorm near Erfurt, the lightning struck down next to him and he himself fell to the ground, stunned; another report also says that the lightning struck down his friend Alexis at his side. All this filled Luther at that time with great fear of God's wrath and the last judgment, and in his fear he therefore immediately took the forced vow to become a monk in order to attain eternal blessedness with monastic holiness; thus, by no means from

Laziness and clumsiness, or for the sake of good days. But Luther made this vow without the knowledge and will of his father, who said to him the strange words: "God grant that it may not be a fraud, nor a devilish specter! - And hast thou not heard that parents are to be obeyed?" Such words of his father were in his mind during the whole fifteen years of his monastic life, and forced many a sigh upon him; but after this time he was able to write to his father: "God, whose mercy is not numbered, and whose wisdom is without end, has created out of such error and sin much greater goods for all miracles. But God has willed (as I now see) that I should learn the wisdom of the high schools and the holiness of the monasteries from my own certain experience, that is, from many sins and ungodly works, so that the ungodly people would not have to flaunt against me, their future adversary, as the one who suppresses unknown things."

In the Augustinian monastery at Erfurt, Luther studied the Bible with the greatest diligence (which he found here on a chain) and also the writings of the Church Fathers, especially Augustine. In doing so, he observed exactly all the rules of his order and led such a strict life that he was later allowed to openly confess: "If ever a monk had come to heaven through monasticism, I also wanted to have come in; for I would have martyred myself to death (where it would have lasted long) with watching, praying, reading and other work. But with all this, that he so anxiously sought to become holy, he yet felt great fear because of his sinfulness, sought in vain for peace of heart, and had many sorrows. Every evil thought that stirred within him - as he himself relates in the Commentary to the Epistle to the Galatians - he wanted to fight down by force; fasting *) and praying, under the most severe mortifications

*) "But he was - Melanchthon tells of him in the *Vita Lutheri* - by nature of little eating and drinking. I have seen that at times he ate or drank nothing in four whole days, when he was already healthy. So I have also seen elsewhere east that he has been content daily only with a little bread and a herring, and that at times for many days." This is news to those who are still so impudent as to represent Luther to the people as a silent man, in order to keep them from reading his precious spiritual drudgery. It is true,

he sometimes wrestled for several days, shutting himself up in a cell; but in vain! - the temptations returned with ever new strength. However, God's consolations sometimes gladdened his soul. Thus his confessor once said to him: "It is not enough that you believe in general time, he himself confessed; he says: "I was also such a that God forgives sins, for the devils believe that too; but mad saint at Rome; ran through all the churches and you must believe that they are forgiven you, you, you." chasms (funerals of the martyrs), believed everything that By this Luther, as he later often praised, was abundantly is lied and forged there." All that he saw and heard there comforted and brought closer to the understanding of the was of great use to him later, when he testified against words of St. Paul, Rom. 3, 23-26, that man without merit the Roman abominations, so that he often said becomes righteous by faith alone. The then Provincial or afterwards that he would not take a thousand glden that Vicar General of the Augustinian Order in Germany, he had not seen Rome. But the journey to Rome was also Johann von Staupitz, was also helpful to Luther in this important to him in another respect. Already on the way, realization. Staupitz proved himself to be a father to him; the words of Scripture, "The righteous shall live by faith," he once answered Luther, who complained to him of his had been very heavy on his mind, without his being able temptations: "Do you also want to be only a painted to interpret them clearly at the time. Everything that the sinner and have only a painted Savior?

In his 24th year (in 1507) Luther was ordained or his sins, he was willing to do when he arrived in Rome. consecrated to the priesthood by the suffragan bishop, at As he climbed on his bare knees up the so-called Pilate's which time the words were also called to him: "Take the Staircase, which was supposed to have come from the power to sacrifice (the body and blood of Christ) for the judgment house in Jerusalem to Rome, in order to living and the dead." Therefore Luther later wrote of it, receive the papal indulgence, it sounded in his heart like "That the earth did not swallow us both up was unjust a voice of thunder: "The righteous lives by faith. (Rom. (humanly speaking) and all too great God's patience." 1:17.) This took away all the comfort he sought in his However, in spite of all the anti-Christian additions, works and exercises here, but the comforting meaning of Luther also later recognized his ordination as valid. He those words still remained hidden from his eyes.

said Mass for the first time then, as he did for quite a After his return, Luther (1511) became Doctor of the number of years thereafter; however, he declared such Holy Scriptures (Doctor biblicus) at Staupitzen's urgent Mass-keeping to be the greatest sin of his life, in that he request, despite his reluctance. Since such a promotion had thereby so often denied and profaned the one perfect was connected with costly festivities, the Elector himself sacrifice of Jesus Christ. gave the money for it. Staupitz urged Luthern to accept

In the following year, 1508, on the recommendation this honor with the words: "God the HErr now needs of his above-mentioned superior, Dr. Staupitz, he was young sprightly doctors, for he has great things in store in appointed professor of philosophy at the (1502) newly heaven and on earth." This was by no means a mere founded University of Wittenberg. But already in the formality, for Luther received by his doctorate the calling following year (1509) he was allowed to exchange his to defend the doctrine of the Holy Scriptures against all philosophical teaching post with the theological one (he challenges. Scripture against all challenges. "I have," he became Baccalaureus of divine learning with the special writes himself, "sworn and pledged to my dearest Holy provision "*ad biblia*" for the interpretation of the Bible). Scripture. Scripture and vow to preach and teach it Therefore, not only through his sermons, but also through faithfully and truthfully." This public command and your his lectures, in which he now always used only the Holy oath he remembered and comforted himself with in many in Scriptures as a basis, he soon made such a name for great battles.

himself. The university rector of that time, the famous Since he also became a preacher in Wittenberg in the Mellerstadt, said of him: "This monk will mislead all following year 1512, he took up the Holy Scriptures with even greater seriousness than ever before. He read them with the utmost diligence and in order to become more with the Holy Scriptures. His public lectures especially on the Epistles of St. Paul and his sermons testify to his now increasing knowledge of the Holy Scriptures,

Christ. No less was he in great esteem among his brethren, the Augustinian monks.

that Luther, with his excellent moderation and self-denial, was not a sour-faced saint or rather a hypocrite. When he fasted he anointed his head Matth. 6, 16-18. A. d. H.

He wrote many letters of consolation to all kinds of people from the spiritual and secular classes who asked him for advice because of their anxious consciences. At the same time, he wrote many comforting letters to all kinds of people from the spiritual and secular classes who asked him for advice because of their troubled consciences. In all this, his main intention was always to show that man is not justified and saved by any of his works, but only by faith in Jesus Christ.

To these and other labors, under which he almost succumbed, was added in 1516 the visitation of the forty Augustinian monasteries in Meissen and Thuringia, which Staupitz entrusted to him during his absence. Difficult as this was, Luther carried out his commission with great fidelity, establishing schools on this occasion and exhorting the friars to diligent Bible reading and to a holy, peaceful, and chastening life. But this business of overseeing the monasteries had for Luther the special benefit that he could observe with his own eyes and become thoroughly acquainted with the great corruption that prevailed here. God prepared him more and more for the work that was soon to begin, namely, the great work of a general reformation of the church.

(To be continued.)

Conversation of the heart of Jerome *) with the Christ Child.

(Translated from Valerius Herberger's evangelical Heart Postille.)

The Empress Helena built the little manger of Christ in Bethlehem very magnificently. Jerome lived not far from there in his old age. When he received a vocation here to hold a high episcopal office elsewhere, he answered: "They will not take me from the little manger of Christ; there is nowhere better for me. In the very place where God has given me his Son from heaven, there will I send my soul up to heaven."

Shortly before his end he writes: "As often as I look upon this place, my heart has a sweet conversation with the infant JEsu. I say: Oh, Lord Jesus, how you tremble; how hard you lie for the sake of my blessedness; how shall I ever repay you? - Then methinks the little child answereth me: I desire nothing, dear Hieronymme, but that thou shouldst sing, Glory to God in the highest! Let it be only dear to thee, I will become much more meager in the garden of oil and at the holy cross. Cross. - I say further: Dear little Jesus, I must give you something: I will give you all my money. - The child answers: If heaven and earth are mine before, I need it.

*The church father Jerome was a native of Stridon in Dalmatia, and died in Bethlehem in the year 420.

I will accept it as if it had happened to me myself. I say further: Dear little child of Jesus, I will gladly do it; but I must also give you something for your person, or I must die of sorrow. - The little child answers: Dear Hieronymme, since you are so precious, I will tell you what you are to give me: Give me your sin, your evil conscience, and your damnation. I say, What wilt thou do with it? - The infant Jesus says, I will take it upon my shoulders; this shall be my dominion and glorious work, as Isaiah spake of old, that I will bear thy sin, and carry it away (Isa. 9:6, 53:4-12). - Then I begin, saith Jerome, to weep bitterly, and say, Little child, dear little child, how thou hast touched my heart! I thought thou wouldst have something good, so thou wouldst have all that is evil with me. Take away what is mine; give me what is thine; and I am rid of sins, and am assured of eternal life." --

O, blessed is he who on the last Christmas held such a conversation with the gracious infant Christ! - If not, go to the manger this very day, this very hour; even if the feast has passed, the infant Jesus still lies for you in the manger, still smiles at you in a friendly and blissful manner, and beckons to you to hold such a sweet conversation with him at this very moment. Luther speaks sweetly of Isaiah 9:6: "The child is born to us, and remains a child to us; therefore a son is given to us, and remains a son to us; he is no different from what he was at the beginning of his birth. - He does not present himself to us as one before whom we should tremble because of his grievous earnestness or because of his terrifying majesty; but he presents himself to us as little children as a little child, and plays with us for eternity in his childhood. - Every year this song is repeated, "'Unto us a child is born, unto us a son is given,'" and we shall sing this from everlasting to everlasting, and in the life to come we shall wonder and rejoice fully in this inestimable joy, that the Son of God is our child, and the Son that is given unto us." Therefore, reader, redeemed through Christ, take hold of it in time, so that you may not be deprived of the Christ-child for all eternity, but may enjoy it in unspeakable bliss!

The wrong and right trust in God.
(Taken from the Explanation of the Gospel of John by John Brentius, the famous theologian from Württemberg and friend of Luther).

Now you see what the true will of God is, namely, not to destroy, not to condemn, but to grant eternal life.

And give it through the Son. (Joh. 6,39.) Therefore, if he corrupt, if he condemn, despair not, but look to Christ, in whom thou shalt know for certain that when God corrupts, it is for salvation, not for destruction. And this is the only comfort of the afflicted, that in the law they may know the gospel, that is, in misfortune happiness, in the curse blessing, in sins righteousness, in death life, through Christ our Lord. For no man can stand in the cross and in adversity, except he trust in Christ; and no man can put his trust in God, but through Christ.

There are those who say they trust in God; and their opinion is good, but with ignorance. For if you ask them why they trust in God, they answer, "Because he has never forsaken me." But, my friend, if thou trust in God for this cause alone, what wilt thou do when he forsaketh thee, even as he forsook his Son upon the cross? if he cry, "My God, why hast thou forsaken me?" What wilt thou do then? Where will thy trust be?

"Yea," sayest thou, "I trust in him, because I hear God is merciful." But what wilt thou tbnn when God declares himself to be an adversary, an ungracious and unmerciful judge, as he is wont to be in judgment?

Therefore, lest we be ashamed of our confidence, we must trust in God, not because we have never been forsaken by him (for in that way, when we are once forsaken, we shall have no confidence); nor because we falsely imagine that God is merciful (for in that way we shall refrain from trusting when God sets himself against us like a terrible judge); but we must learn to trust in God: Through Jesus Christ, by the gospel, by which it is reliably known that God does not forsake in the midst of forsaking, is a merciful Father in the midst of judgment, offers life in death, heaven in hell. If any man know this by faith in Christ, he shall be saved, and shall be raised again at the last day.

Why does Lutheri's catechism say, "I believe a holy Christian Church?"

Mr. Oertel asserts in his "Truth Friend" of Dec. 12, 1844, that the blessed Luther falsified the Apostolic Glanbenbekenntnis, in that it says in our catechism: "I believe in a holy Christian church," while in the Latin text it says: "*Catholicam ecclesiam*," i.e., general church. Luther - so Mr. O. writes - made this change,

because he was well aware that he was not in the true church.

Hereupon serve Mr. O. the following for his better instruction. Luther preferred to write "Christian" for "general upper Catholic," first, because the latter word means the same thing and is more comprehensible to the common man, who otherwise might easily get the idea that the Lutherans believed that the Roman Papist sect, which adorns itself with the beautiful title "Catholic," is the Church of Christ. Secondly, it was not Luther who first introduced the word "Christian" into the German apostolic symbolism and translated the word "*catholica*" with it; this had happened long before him.

It may not be uninteresting to our readers to read the Apostles' Creed in the form in which we find it nearly a hundred years before Luther. It reads as follows:

"These are the XII pieces of Christian property.

That first. I believe in god the father almighty creator of heaven and earth.

The other. In Jesus Christ his only begotten sun our Lord

The third ber is received from the holy ghost born before Maria Ber junkfrawen

That fourb gelittn over poncio pilato creuczigt died vnb buried was

The fnnft he came off to the bright one

The sixth on the third day he first heard of the poets...

This He sends up to the heavens to the right hand of God the Father, the Almighty, to judge the living and the living nations.

That I believe in the Holy Spirit the Holy Christian Churches

The new and fellowship of the saints The witnessing of the remission of sins The eternal life of the body The twelfth." The above is taken from an old manuscript from the year 1448.*)

What Mr. Oertel further says of Luther's alleged changes in the Apostolic Symbolum, namely, that he translated "*oommunio*" with "congregation" in "irresponsible audacity," is too wretched to be worth answering.

Church News.

Among the preachers belonging to the Lutheran Synod of Ohio, it has been the custom, when administering the Holy Communion, to use the words, "Christ saith, Take, and" 2c. Christ saith, Take ye away, and" 2c.. A petition has now been submitted to the said Synod for the abolition of this formula of distribution, signed by Dr. W. Sihler, A. Ernst, I. G. Bürger and F. M. Forschner.

*) We have borrowed it from "Kapp's Contributions" 2c. of 1755. Here the document is cited as follows: L18. no. 14 in 8vo. written in 1448 at the end of the l.ueiäsrius called.

The petitioners support their desire to see this formula abolished with four reasons. First, they show that it is a disturbing, human addition, since at Holy Communion the minister of the church does not tell the story, but stands in the place of Christ (2 Cor. 5:20). They show, first, that it is a disturbing, human addition, since at Holy Communion the minister of the church does not tell, but stands in the place of Christ (2 Cor. 5:20). They point out, secondly, that this formula is obscure and ambiguous, if one considers how one came to choose just this formula. This, in fact, has happened only in recent times, when Lutherans and Reformed have sought to unite outwardly; for this form was found quite suitable, for when the preacher says, "Christ says, this is my body," 2c. it is left to both parts to decide how they will interpret the words. (Wherefore the chief priests of the Jews said to Pilato, "Write not, King of the Jews; but that he said: I am king of the Jews." - This formula, therefore, even the enemies of Christ were willing to put up with. Hence even the unbelieving rationalists, i.e., the rationalists, do not refuse to celebrate the Holy Communion with the same words as the Jews. Therefore, even the unbelieving rationalists, i.e., the rationalists, do not refuse to administer Holy Communion with the same words as the evangelicals).

The third reason given by the petitioners for the removal of this formula is that it has always been a characteristic of the Reformed Church and has now also become a shiboleth (word of recognition, cf. Book of Judges 12:6) of the unrighteous. If it is now the duty of every orthodox congregation at all times not to accept anything by which it could invite suspicion upon itself as if it approved the false teaching of unbelieving communities, then, fourthly, the Lutheran congregations in North America have a particular need to be careful in this respect, since they are swarmed here by so innumerable sects. Every Lutheran who hates all duplicity and is faithful to the truth and to his church will sincerely wish that the just request of those mentioned may be granted. The unspiritual, it is true, say that their formula of presentation is truly scriptural, while the Lutherans add something when they say, "This is the true body," 2c.; but as easily as a simple-minded man may be deceived by this, so unfounded is this assertion. In the first place, the Lord did not say at the dispensation, "Christ saith, This is." 2c. And if the unlearned accuse us of adding something, confessing that what Christ says is true, they betray a meaning of which a Christian heart must be terrified. How do you call this adding (Rev. 22:18), when we give glory to our Saviour, the Almighty and true? when we say, O Lord Jesus, "This is my body," and therefore we believe it to be really your body? - Oh, that one would know what one is doing, when one tries to persuade his poor hearers that those make an addition who confess that what the Son of God speaks is true! Who can be a Christian, who can love his Saviour, who has not

should wish that all men would wholeheartedly add to every word of Christ: This is true!?

Strange conversion of a scoffer, when he wanted to receive the holy. The first time, the first time, the first time.

Genesius, a comedian at Rome, once sought to gain the favor of Emperor Diocletian (who died in 313 A.D.) by making the faith of the hated Christians an object of laughter in the public plays he directed. In order to be able to bring the more lively performances on the stage, he often visited the meetings of the Christians, where he paid close attention to their customs. Once, in the performance of a comedy, he was also to imitate the baptism of the Christians and play the part of a man who demanded this sacrament on his deathbed. But what happened? At the moment when the disguised presbyter (preacher) approached him to perform the sacred act in mockery of him, that apostolic word suddenly presented itself before his soul, which he had heard a short time before in a Christian house of prayer: "One Lord, One faith, One baptism, One God and Father of us all." (Ephes. 4, 5. 6.) With divine power this testimony penetrated his heart, he could not resist, immediately resolved to become a Christian, and now confessed this aloud before the assembly present. The emperor, who was also present, was highly amused at this, still thinking that Genesius was playing his part with deceptive vivacity. But when at last he saw that Genesius was in earnest in his desire to become a Christian, and that he loudly confessed his remorse at having mocked the holy Christian religion and its mysteries, the emperor was as much enraged as dismayed. He gave orders to flog the confessor on the spot, and since he remained steadfast, to torture him most cruelly, to roll him naked to and fro over iron spikes, and to roast him with torches. But no pain was able to make Genesius, whom God's hand had touched, waver in his resolve. So at last his head was cut off.

The Saviour a little child - great comfort!

Once a great sinner's consolation was about to melt away. When she thought of the last day, she said: "My sins are more than the sand of the sea, how will I endure? When she thought of paradise, she said in her heart, "You do not belong there, for outside are the dogs. Rev 22:15: When she thought of the passion of Christ, there came heavy thoughts, Yea, thou hast wantonly deprived thyself of it; thou hast trodden under foot the blood of the Lord Christ. In such desolation this sinner once walked by Christ's side.

When she heard here of the Lord JEsu that he also had been a little child, she immediately conceived the consoling thought: "Little children cannot bear wrath; then, my Lord JEsu, let your righteous wrath also fall on me, a poor sinner, and show yourself to me, what you would be, as a little child. The little children let themselves be denied everything; oh, you dear, pious, sweet, righteous little child of JEsu, let the forgiveness of my sins also be denied to you, so that I may be saved. - Then her heart was satisfied.

Best time to repent.

M. Eleazar used to say: Repent at least one day before you die. But when his disciples once asked him how one could make such a time, since the hour of death was so uncertain, he answered them, "For this very reason one should repent today, lest perhaps tomorrow he die in his sins and be eternally lost. For as he that goeth by ship, and before that hath not provided himself with food and other necessities of life on land, cannot afterward obtain them on the water: so is it also with him that repenteth not in this life.

Song by the manger.

Away world! here is my jewel, my gold; away! here is my pleasure;
Here I am, what the heart desired,
So I'll leave everything. Yes, child, dear child, You shall be my all and all. As often as I laugh, I laugh to thee, To thee my tears flow, My heaven thou art already here, Thou quenchest my heart's longing.
My salvation, my Lord and God are you, Bringing my spirit to its rest! Therefore my heart beats, therefore my blood flows With thanksgiving, and praise, and praise To Thee, Father, for the highest good, Which Thou gavest me from above.
Come soon, my father, fetch me, And I will praise thee forever.

Judgment on a godless book.

Kästner, who made himself so famous through his Siungedichte (he died in 1800 as a professor of natural science in Göttingen), was once asked in a society by the well-known jurist Böhmer: What he thought of Voltaire's Pucelle.
Kästner remained silent, immediately seized a sheet of card and wrote the following on it:
To the legions in hell
Las Belzebub Voltaire's Pucelle, And every devil was all ears. "You flatter no son of Adam," said Lucifer from the Throne of Flame, "He wrote but I told him so."
Which he then presented to Böhmer'n.

Life story of Dr. Luther.

(Continued.)

Around this time (1516) the indulgence merchant Tezel (a native of Leipzig) also came to the vicinity of Wittenberg. The then Pope Leo the Tenth, because he needed a lot of money for the construction of the magnificent St. Peter's Church in Rome, had announced a general indulgence and especially entrusted the Elector Albrecht of Mainz, who was also an archbishop, to have this indulgence preached in Germany, for which business he chose Tezel. This was an insolent man who had already been drowned in a sack by Emperor Maximilian at Inspruck for adultery. The more insolent he was, however, the more suitable he seemed to the aforementioned archbishop as a preacher of indulgences. He fulfilled his commission with the greatest zeal, erected a crown of indulgences with the coat of arms of the pope wherever he went, and explained to the people that it had as much power as the cross of Christ; it could redeem even the greatest sin, even those that one was still willing to commit; as soon as the money rang in the box, the soul ascended from the mouth to heaven. According to his assessment, sorcery cost 2, polygamy 6, murder 8, theft from the church and perjury 9 dollars.

Luther was horrified to learn the terrible consequences of such preaching in the confessional. The number of his confessors dwindled more and more, and those who still came to him invoked the indulgence they had received and did not want to know of any other penance. Luther now began, as he himself says, to preach cleanly about it; one could certainly do better things that would be more certain than to redeem indulgences. At that time, therefore, he did not challenge indulgences themselves, but only the exaggerated promotion of them, and had nothing else in mind than to save the reputation of the pope, which he still held in high esteem. He thought that all this was done against the will of the pope, who was only seeking the salvation of souls. But Tezel and his followers immediately proclaimed Luther an arch-heretic. This therefore urged Luther to draw up five and ninety sentences against the abuses of indulgences, which he issued on the 31st of December.

October 1517 to the castle church at Wittenberg, with the request to near and far that everyone who wanted to or could, should present his objections orally or in writing. The first of these sentences was: "Since our Lord and Master Jesus Christ saith, Repent, he wills that the whole life of his faithful on earth should be a continual and unceasing repentance." (See "Lutherans" No. 5. Page 4.)

Luther himself did not suspect what an important step he had taken with the publication of these sentences and that they would be the beginning of a reformation of the church. He had not yet attacked papal indulgences themselves, but only the grossest abuses of indulgences, and thereby submitted to the judgment of the church. But without knowing it at the time, Luther had already attacked the heart of the papacy by asserting that man "is made partaker of all the goods of Christ and of the church by God's gift, even without letters of indulgence," and that therefore faith alone makes one just and blessed before God. This was the doctrine for which many thousands of anguished and doubt-stricken hearts had long since sighed. Hence it came about that Luther's sentences passed through the whole of Germany in a fortnight, and after four to six weeks were eagerly read throughout Europe; indeed, after four years a traveller in Jerusalem bought them.

At first the pope had despised the whole affair and thought that the controversy which it had stirred up would soon subside of its own accord; but when he saw that it was giving rise to ever more dangerous movements for his reputation, he had Luther cited in July 1518 to turn himself in personally in Rome within sixty days. The Elector Frederick the Wise of Saxony, however, arranged that Luther should be interrogated in Germany, namely in Augsburg, where the Imperial Diet had just been held, by the Cardinal Cajetanus, who commanded him to be silent in the name of the Church. Of this interrogation Luther writes, among other things: "When I heard the name of the church, I was frightened and offered to retreat, also told the Cardinal that I wanted to remain silent from now on, but also ordered him to stop my adversaries from shouting.

But he not only refused me this, but threatened me that if I did not recant, he would condemn all that I had taught. Now I had already taught the Catechism, that many men had reformed themselves, and therefore knew well that I should not suffer him to be condemned, because I would deny Christ. So I was forced to try and expect the utmost hardship." Since Luther's friends feared evil attempts on the part of the Cardinal, they advised him to leave Augsburg quietly, after the Cardinal had declared: "I do not like to argue with this beast any longer, for he has deep eyes and strange thoughts run through his head." Luther therefore accepted the advice of his friends, left Augsburg by night, and arrived again safe and sound at Wittenberg on the 31st of October. Although the Cardinal (full of anger at his vain attempt to persuade Luther to recant) wrote to the Elector that he should at least drive Luther out of Saxony, others advised the Elector to do the opposite. In particular, the excellent Bishop of Wuerzburg wrote to him: "Your love should not let the pious Dr. Martin leave, for it does him injustice. Yes, even the Emperor Maximilian told the Elector: He should diligently preserve the monk, it might happen that one would need him. As firm and unshakable as Luther appeared in the confession of the recognized truth in these negotiations, one must not think, however, that he was animated by a carnal courage; he still trembled at the thought of opposing "the holy Roman Church"; he could not let himself be deprived of only one thing, to persevere in what he had clearly and irrefutably recognized from God's Word in great and difficult struggles. He therefore wrote: "Who was I, wretched and despised brother, more like a corpse than a man, who should set himself against the pope's majesty, for which not only the kings of the earth and the whole face of the earth, but also heaven and hell, that I should speak thus, were astonished, and had to judge only by his beckoning! What my heart hath endured and suffered this first year and another, and in what humility, which is not false, but

was of a right kind, would almost say despair, I hovered there, ah, the secure spirits know little of that, who afterwards attacked the pope's majesty with great pride and presumption." *) -

When the pope saw that he could not dampen Dr. Luther's steadfast confession by force, he tried it amicably and sent the Elector a consecrated golden rose through the Lord of Miltitz as a testimony to his benevolence in 1519, with which, however, the recipient only mocked and joked. This papal emissary dared not carry out his commission to bring Luther to Rome, as he himself confessed to him, with 5000 armed men; "for - he said to him - I have learned so much on my journey, where one is on the pope's side, there are probably three others on your side against the pope." This Herr v. Miltitz, in a friendly manner, told Luther, in a conversation held with him at Altenburg, that he would help to bring about peace, and promised to induce the Pope also to do so. Dr. Luther gladly agreed to such a request, as far as he could do it with a good conscience and without harming the truth. The envoy also summoned the insolent shrieker Tezel before him, commanded him to stop with his indulgences, and frightened him so much that he soon died, no one having taken care of the wretched man, who now saw himself abandoned by God and man, than Luther, who addressed a letter of consolation to him and preached the grace of Christ to him also.

If human wisdom had been able to endure what God had decided to accomplish through Luther, Miltitz would undoubtedly have been the man to do it. Luther himself is said to have said that if Miltitz's advice had been given in the beginning, the matter could have been resolved; but that it had run into such a fuss, only the Bishop of Mainz was to blame, whom his wisdom and cunning had deceived, by which he intended to dampen Luther's teaching and to keep the proceeds from indulgences without interruption. Luther, however, did not enter the fray because he had recognized the antichrist nature of the Roman papacy. In a letter that he sent to the pope after the negotiations with Miltitz, he wrote: "I testify before God and all creatures that I have never been willing, nor am I today, to seriously intend to attack the Roman church and His Holiness' authority in any way or to break off anything with any trick. Yes, I freely confess that

*) Would to God that many a Bramarbas, who here in the free country has a big mouth against the pope and at the same time scolds Luther a wretched priest and servant of princes, would remember this. If Luther had not first attacked and overcome by God's word "with great trembling and fear of conscience," as he himself confesses, then perhaps many such loudmouthed hero would still kiss the pope's slippers with quite a different fear, namely with cowardly trembling.
(Editor's note.)

that nothing, neither in heaven nor on earth, may be preferred to it, but only Jesus Christ the Lord over all. It was Christ alone, with His pure Gospel, that Luther did not want to be taken from him; because he saw this threatened by the preaching of indulgences, he stood up. It was in this struggle, however, that Luther first became acquainted with the papacy, and therefore did not openly contend against it until it became evident to him that the gospel of Christ could not stand with it, and that the pope was the greatest enemy of Christ. Here we see that the Lutheran Reformation was not a work begun and carried out according to human plan and counsel, but a work of God, which even the enemies had to promote by their resistance and their false wisdom.

Extremely important for Luther's preparation for ever greater battles was also the following, which happened in 1519. After he had read the Scriptures with great diligence for seven years, so that he knew almost everything by heart and therefore had a great desire to understand the epistle of St. Paul to the Romans correctly, only one word prevented him from doing so, namely this: the righteousness of God, of which Paul says (Rom. 1, 17.) that it is revealed in the gospel. Until then he understood by this righteousness that according to which God punishes all sinners and the unrighteous. That God should reveal this righteousness not only in the law, but also in the gospel, and thereby increase the terror of the law, and thus deprive sinners of all consolation, was something of which Dr. Luther was often appalled in his erring conscience. But when he nevertheless pondered this saying day and night, he finally recognized, through the words: "the righteous lives by faith," by God's grace, that the righteousness of God revealed in the Gospel is no other than that which is valid before God and which consists in God's justifying us by grace and mercy through faith or in forgiving sin. Of this he himself writes: "Here I immediately felt that I was whole and newborn and had now found a wide open door to enter paradise itself; the dear holy Scriptures also now looked at me much differently than had happened before. - I began to esteem the word, God's righteousness, as my dearest and most comforting word, and the same place in St. Paul was to me in truth the right gate of paradise." *)

*) From this we see how wrongly Luther has usually been understood in recent times. He is now usually portrayed as a man who possessed excellent natural courage and who, recognizing the abuses and superstitions of the papal church, unhesitatingly attacked the pope, bishops, priests, mouches, etc. in scathing writings. in biting writings, carried away the people by the fire of his eloquence, won over even the great ones of the earth by his heroic appearance, and thus won a glorious victory over gross superstition for all time, and broke the way for those who are now returning to the old

The famous Leipzig Disputation is one of the remarkable events of this year of Luther's life (1519). The papist Duke of Saxony, alarmed by the outrageous teachings that were now emanating from Wittenberg, arranged for Dr. Eck, a zealous papist professor at the University of Ingolstadt, to publicly discuss the disputes that had broken out with Luther and Carlstadt, then a professor in Wittenberg. For such a disputation Eck had issued sentences which were opposed to Luther's sentences on indulgences. Luther was therefore compelled to appear. The most important thing here was that on this occasion Luther was called upon for the first time to state before all the world that the pope was not, according to divine right, the head of the church. This assertion, of whose truth Luther was already at that time firmly convinced, drew him ever deeper into the struggle, which he was to fight through according to God's counsel.

In the year 1520 Dr. Luther wrote, among other things, the important book "Von der christlichen Freiheit" ("On Christian Freedom"), which he sent to the Pope, and in which he proved, in particular, that Christian freedom had its foundation in Holy Baptism, in that in it every baptized person swore obedience to the Triune God alone in all things pertaining to God, and that therefore a baptized member of Christ owed no obedience to any human order that strove against the clear Word of God, and if he did the same, he thereby lost his share in the Kingdom of Heaven.

(To be continued.)

**Contributions
for the defence of the Christian religion
against the most common objections of the
scoffers and blasphemers of our day.**
(Continued.)

There are scoffers in our day who, when they write against Christianity, show themselves to be so mean and insolent that even the most unbelieving, who still hold to respectability, decency, and morality, are ashamed to be placed in the same row with them. Our time, however, has sunk so low morally as a result of unbelief that even those who, among the more upright opponents of Christianity

pagan teachings as the true enlightenment of men. Hence it has unfortunately come about that even the most insolent unbelievers have hitherto almost always praised Luther. A Lutheran reads their praises with shame, for praise from the mouths of those who blaspheme the Most High is the greatest desecration that our dear Luther can still experience in his grave. God grant that it may become ever clearer to the scoffers, even through the present presentation of Luther in his true inner and outer form, that Luther did not precede them on their cursed path, but was a humble, faithful Christian. Yes, always out, you scoffers! Only exclude, as shamefully as you can, our Luther from your unclean guild! Make it as bad as you can. Nothing will better cleanse Luther from the stain of shame that the praise that the enemies of God and Christ have so often bestowed on him against his and our thanks. [Editor's Note.]

for ejections, find an appendix that delights in their equally dirty as unreasonable outpourings. If in our contributions directed against such scoffers, no. 5 "of the Lutheran", we in no way intended to disparage them in such a way that we wanted to place them at the side of such wretched scoffers; rather, we wanted to show: if astute philosophers cannot investigate and give anything certain about the most important matters of mankind by means of mere reason, then who would want to seek the truth in the Gallimathias, that is, in the nonsense, in the thought-sweepings of the newer blasphemers?

We go further. The first weapon which such writers use against Christianity is, as we have shown, to pretend that it is reasonable. A second is that they seek to prove how pernicious Christianity has always been.

If, then, the enemies of true Christianity want to deal it a death blow, they begin by assuring their readers how learned they are. Then they go into the history of the past and tell cruel stories of the Spanish Inquisition, of dark dungeons where mice and rats lived, of funeral pyres, torture chambers, of wheels and gallows, of thieves, robbers, and murderers, of poison, daggers, and the like, terrible means of murder, of secret abominations perpetrated by shameful priests, of trials of heretics, conspiracies of the devil, 2c. 2c. If these writers believe that they have made such an impression on their readers by their descriptions that all their hair stands on end, then they think, the favorable moment has come when they can now take a survey of their readers: Is not Christianity, then, the most terrible of the terrors of mankind? They hope that every reader will now be won to sign the death warrant. By the same token, such writers do not fail in their purpose. Men who have long wished to be rid of the yoke of religion, in order that they might no longer have to fear a future judgment, read such proofs with enthusiasm, applaud the high-minded enlightener and conscience-saver, and exclaim: Yes, yes, this is the man who should have come into the world long ago, so the earth would never have been a Jammerthal; this man at last uncovers the secrets, hidden for centuries, of all Pfaffentrug and their torment of men, and redeems us from God, whose inspection on earth has now harassed us long enough. Even if this great man is still misunderstood, a grateful posterity will still crown him in his beautiful image with unfading laurels and, after his soul has long since vanished, will write his name in golden letters on high honorary pillars and make him immortal.

But, dear Christians, let us ask ourselves: What is the short sense of the long speeches of such a scoffer? What then, is the end of all that he says to prove that Christianity is harmful and pernicious? In what does the force of his argument actually lie hidden? - You will be able to imagine, without my saying so, that such new propagators of light do not apply the old way of reasoning, but have themselves devised new rules for making conclusions. They conclude, namely, as follows: Because there have been men who have called themselves Christians, and have boasted of Christianity, nay, who have even worn a black coat, who were nevertheless evil-doers, - therefore Christianity is a pretence, an invention of lies for the torture of poor men.

Is not this a sweet conclusion? - If a crude man, who has never practiced thinking, consoles himself with the sins of those who call themselves Christians, drawing from them the conclusion that Christianity is therefore false and the threats of Scripture against sinners are null and void, no one will be greatly surprised, but what can one say when men conclude in this way who think they have the great vocation of enlightening the world and therefore making it happy with their intellectual creations?

It is self-evident that we do not use a pen to instruct such; he who draws such conclusions is either incapable of seeing the force of a right conclusion, or unwilling to do so, or both at the same time. But to intelligent and impartial readers we now submit the following.

A doctrine or a church is not to be judged according to how those who profess it act, but according to how they ought to act according to their doctrine and according to the principles of their church, according to the well-known saying: "Abuse does not cancel right use." Who will be so foolish as to call a Free State an institution detrimental to the happiness of the people, because there are godless citizens in it, who may be protected by high officials of the Republic, but whose outrages are condemned by the laws of the State? Certainly no one in his right mind. It is truly childish, therefore, to attribute to Christianity the abominations of the Pabst, foretold in Scripture as the seat of the Antichrist. The Christian would read such proofs only for amusement - because he sees from them how those who think themselves wise become fools - if one did not have to grieve over the outrageous wickedness that alone can serve up such things to the poor ignorant people for their seduction. No matter how many abominations history may tell us of those who called themselves Christians, servants of Christ, Christian authorities, this does not in the least prove that the Scriptures, and the Christian doctrine to be drawn from them alone, are corrupt, since it is the Scriptures which, like no other, have made all ungodly creatures evil.

Book in the world, punishes and condemns. If he who outwardly professes to be a Christian, and even wears the priestly garment, is a hypocrite who secretly serves sin, he is not a believing Christian; then he belongs to the unbelievers; then he, like them, no longer believes in God's word, neither in his grace, nor in his wrath; no true Christian hypocritically presents himself like an unbeliever, but all who hypocritically present themselves like Christians have just thereby entered the ranks of the unbelievers. Even if the persons mentioned in the Scriptures have committed great sins, this does not cast a shadow on this book, since it also describes God's curse on such sins and the punishment with which God has visited them. Only our scoffers tell the stories of fornication, into which David fell, in a lascivious and smiling manner; the Bible, on the other hand, tells such things in such a way that the reader, if he is not in a hurry and of a very naughty and lecherous disposition, is awakened to abhorrence of such sins and to watchfulness over himself.

The same thing that is true of Christianity in general is true of the various churches in Christendom. Only the most boundless ignorance can lead to the assertion that the church always does what its outward members do. Then, of course, there never would have been a church which had not stained itself with all vices, for was there not a Judas even among the twelve? Woe then to our Lutheran Church! - Which then would have stained itself more with rejection of the Word of God than she? For are not most of the preachers who still call themselves Lutheran, especially in our old fatherland, nationalists (Vernünftler), who secretly ridicule the faith of the church which they are to serve and whose bread they eat, and administer the office of preaching only for the sake of their bellies? But how? shall our church allow itself to be burdened with what these spiritual robbers and murderers who have invaded it are doing? - Let that be far off! - No, only then can it be said that the church has done what its outward members do, if they have thereby acted according to the regulation of their church. Therefore the Lutheran church can never preach false doctrines, for the doctrine which it has laid down in its public symbols (creeds), and on which it is therefore founded, is pure and true, according to the clear word of God. Therefore, if countless preachers, who are called Lutherans, teach falsely, they do so not as servants of our church, but as its destroyers; and if countless Lutherans live godlessly, they do not live as Lutherans, but as apostates of our church, which teaches them to live blamelessly according to God's command.

With full justification, therefore, we wrote in the 7th number of our paper that the Roman Church, but never the Lutheran Church, has stained itself with the blood of the heretics,

because the Roman church commands the killing of heretics as a service of God, like the Koran, while the Lutheran church condemns it as a service of the devil. For if a Lutheran authority had really once executed a heretic for the sake of his heresies-which has never been proved,*)-then the Lutheran authority would have acted quite un-Lutheran; it would have done what its own church condemns. As little as the Lutheran Church steals, breaks in, 2c., although there are so-called Lutherans who do so, so little would the Latin Church have allowed itself to be accused of that heresy. Church would have been guilty of that heresy if entire so-called Lutheran universities had also agreed, for with us the voice of the preachers and scholars is not in and of itself the voice of the Church. But how does it speak? The Augsburg Confession says: "Therefore the episcopal office, according to divine rights, is to preach the gospel, to forgive sin, to judge doctrine, and to reject doctrine contrary to the gospel, and to exclude the ungodly, whose ungodly nature is manifest, from Christian commonwealth, without human authority, but by God's word alone." (Art. 28.) Further, in the Schmalkaldic Articles it is said: "Christ gave his disciples spiritual authority alone, that is, he commanded them to preach the Gospel, to proclaim the forgiveness of sins, to administer the sacraments, and to banish the ungodly, without bodily authority by the word." (Appendix.) In agreement with our Church, Luther says: "We are not to exterminate nor exterminate the heretics and false teachers. With God's word we are to act here; for it is thus in this matter that he who errs today may be right tomorrow. Who knows when the word of God will stir his heart? But if he be burned, or otherwise strangled, he shall be multiplied, and shall not be able to recover himself: and he shall be taken away from the word of God, and shall be lost, who otherwise might have been saved. Then it comes to pass, as the Lord says, that the wheat is also plucked up, when the tares are weeded out. This is an abominable thing in the sight of God, and can never be accounted for. From this notice what furious people we have been for so long (in the papacy), who have wanted to force the Turks to the faith with the sword, the heretics with the fire, the Jews with killing, and to root out the tares with our own power; just as if we were the people who could rule over hearts and spirits, and we wanted to make them pious and right, which only God's word must do. But we separate men from the word by murder, so that it cannot work in them; and so at once we bring upon ourselves two murders, as much as is in us, namely, that we murder the body for ever, and the soul for ever, at the same time, saying

*) A scribe in St. Louis wants to prove it, but foolishly enough he admits it himself, that the man, with whom he wants to prove it, also accused of sorcery, was not executed, but only once found as a corpse with a deadly wound in his dungeon!

After that, we have done God a service, and want to have earned something special in heaven. Therefore this saying, "Let them both increase with one another," (Matt. 13.) should be a justified fear to the heretics and murderers of men, if they had not iron foreheads, though they had true heretics before them." (Church Postilion, from. V. x. Lxixd.)

Now, dear Lutheran reader, if you examine what the scoffers of our day write against Christianity according to what has been said, you will herewith have enough to read a few dozen volumes of their "unclean" sheets without going astray, should you feel like doing so. You will find that these sheets are like an onion, which you can peel off as far as you like, but you will never get to the core; the quintessence of a thousand sheets is usually this: There have been hypocritical Christians, they were bad boys, so true Christianity is an evil thing!!!

Church News.

In No. 8 of The Lutheran, we reported that Father Wyneken in Germany had issued an appeal to our fellow believers to come to the aid of the German Lutherans in the United States of North America who had been orphaned in the church. We are pleased to be able to report from recently received letters that our fellow believers in our homeland have since been coming together ever more unanimously and lively, in order to help gather, found, build, and care for the scattered and suffering Lutherans here, according to the same plan and the same guiding principles, and on the same basis of our symbols. In Bavaria, Pastor Löhe in Neuendettelsau near Nuremberg is taking up this cause in particular. The brethren in Bavaria have already been joined by the Hanoverians (under the leadership of Pastor Petri), Mecklenburgers, Westphalians, Swabians, and even Lowlanders; the association in Dresden for the same purpose is still alone at present, but it is to be expected that it will soon join the other associations mentioned. Dr. Sihler was sent here from Dresden; he is pastor in Pomeroy, Meigs Co., Ohio; he was recently followed by Candidate Schmidt. From the institution of the aforementioned Father Löhe, 7 messengers have already been sent, three of whom are preachers, Ernst at Marysville, Union Co., Ohio, Bürger, Hancock Co., Ohio, Hattstädt, Monroe, Michigan; two teachers, Baumgart in Columbus and Schuster in Pomeroy; Saupert, appointed as a traveling preacher, now still in Columbus, Ohio; Zwerner as a colporteur. - We welcome them all warmly and beseech God in the name of Jesus Christ to give them all grace to proclaim the pure doctrine of our church here with joyful opening of their mouths and to let them find an open door for their message everywhere.

Correction.

In a local newspaper it was recently reported that Luther had wanted to have a child thrown into the water because he believed it to be possessed by the devil. As strange as this may be to some, the reporter is in a certain sense true to the truth, except that he is mistaken in thinking that Luther only wanted this to happen to one child. Luther's catechism rather shows that his meaning is that the old Adam should first be drowned in every man by Holy Baptism and then by daily newness and repentance. In this sense we by no means deny the truth of the above account.

Song of a soul eager for salvation.

Only you, O Jesus, -are mine,
Nothing shall separate me from thee, My heart shall feed on thee alone And thy grace.
Thou art my comfort and my joy, My salvation and my righteousness In death as in life!

O Jesu, dearest of all, Thee will I always love!
Make room in my heart for you;
Let me also not grieve With sins thy good Spirit, Who shows me the way to the Father And teaches me to pray faithfully.

O Jesu, highest good, Oh, dry my tears With your hot love's glow, Quiet my heart's longing! Since thou, O holy Lamb of God, On the cursed cross's trunk didst lay thy life for me.

"Oh, if I could never
That thou hast delivered from judgment, Who sat in misery in Satan's and death's kingdom, From God cast out all at once, And now by thee saved.

As often as I think of it, I feel a sweet peace;
That thou givest as a free gift To the poor and the weary, Who bear thy yoke so gentle and sweet In this poor life still With joy after thee.

It grieves and pains me exceedingly... That I have nothing but my sins' great army, For which thou hast given me as a gift...
You were given by your father;
That my heart remembers with joy - I will praise him always!

Oh, if only all the world knew How much thou art wont to love!
She'd be above good and money
Never grieve again;
She would praise thy kindness Very much here already in time And taste thy peace.

Oh, Jesus, let me also pray for the brethren at the last!
In which thy heart rejoices, When as thy members they love one another, And in unity promote thy work far and wide, And praise thy grace.
I. M. Tassel.

Life story of Dr. Luther. (Continued.) It was with shame that Dr. Eck had to leave after the end of the Leipzig disputation, for Luther's bold stand against the papacy, far from attracting general hatred towards it, rather acquired for Luther among the high and the low, among scholars and unscholars, an ever-increasing number of the most zealous followers and comrades-in-arms in the whole Christian world. Therefore, Eck, burning with vengeance, hastened to Rome; here he succeeded in having the pope issue a bull (decree) on June 12, 1520, in which 41 sentences from Luther's writings were condemned, the burning of his writings was ordered, and if he did not recant within 60 days, he was condemned to be punished as a heretic with the ban, i.e., to be excluded from the fellowship of the church. What this sentence brought about in Luther, he himself wrote in this time to a friend with the words: "I am now much more courageous, after I know for certain that the pope is obviously invented as the Antichrist and the chair of Satan. In triumph, Eck led the bull of excommunication around Germany, and, especially in the imperial hereditary lands, enforced the burning of Luther's writings; in many regions, however, especially in Chursaxony, he was received with general derision. Luther, however, now wrote the two famous writings: "On the Babylonian Captivity of the Church" and "Against the Bull of Antichrist," in which he discovered the errors of Pabstism ever more clearly and fought them more decisively; such as the false doctrine of the seven sacraments, of transubstantiation (the transubstantiation of bread in Holy Communion), and other such things. Because Luther also saw that he was being expelled from the Roman Church by force and with suppression of the truth, he decided to show before all the world by a public act what he thought of such a ban, and on November 10, 1520, early at 9 o'clock in the morning, in front of the Elster Gate at Wittenberg, accompanied by many doctors and students, he solemnly burned the bull that had been sent to him, together with the entire papal canon law. Luther himself threw both into the flame with the words: "Because you have grieved the Holy One of the Lord,	then the eternal fire will deceive and consume you." In a writing which Luther then sent out, he set forth the cause itself to the world which had induced him to take this step, and at the same time showed therein the ungodly sentences which the papal canon law contained. In it it is said, among other things: "If the pope were so wicked as to lead innumerable men to the devil with great multitudes, still no one should punish him for it." Luther knew quite well what he had dared to do and what tremendous power he had thereby aroused against himself; but though all his friends might think with trembling of the outcome of this matter, he himself was every day more reassured and more joyful. He therefore wrote to Staupitz: "I have burned the Pope's books and bulls, at first trembling and praying, but now I am more joyful over them than over any deed of my whole life, for the same (books) are a greater pestilence than I ever thought." This godly courage was soon to be tested. For when in the following year, 1521, an Imperial Diet was to be held at Worms, Luther received an imperial order to appear there, with the assurance of a safe conduct thither and back. To the inquiry of his Elector whether he would present himself, Luther replied, "Ick bin in humbiger Gehorsam bereit . . . at the next Diet of the Empire at Worms . . . and, with the help of the Almighty, to show myself and answer for myself in such a way that only men shall know in truth that I have hitherto done nothing of my own free, thoughtless, disorderly will and for the sake of temporal worldly honour and use, but everything that I have written and taught, according to my conscience, faith and duty, as a poor teacher of the Holy Scriptures, to the praise of God. Scripture, for the praise of God, for the salvation and blessedness of common Christendom, for the good of the whole German nation, for the eradication of dangerous abuses and superstitions, and for the salvation of the whole of Christendom from so many infinite dangers. Christianity from so many endless... He wrote to Spalatin that he would come to Worms, and even if he were ill, he would let himself be carried there; for if the Emperor called him, God called him; God was in charge of the matter; he was still alive and reigning who had preserved the three men in the fiery furnace, and if He did not want to preserve him, he would not be able to do so.	it was a small thing for his life; one could not know whether from his life or from his death more benefit would accrue to the common good or to the cause of the gospel. Here you have my counsel and opinion," he continued, "give yourselves to me all things, but not that I will flee or recant. I will not flee, but I will recant much less, as my Lord Jesus strengthens me. For I can do none without danger of godliness and much blessedness." Friends presented Luther with the great danger he was facing, and reminded him of Hussen's death by fire, but he answered them: "Even if his enemies make a fire that reaches to heaven between Wittenberg and Worms, he still wants to appear in the name of the Lord, and step into the mouth of the Behemoth between the great teeth, and confess Christ and let him rule. "I do not intend to flee," he wrote to Spalatin, "nor to leave the word in danger, but to confess it even unto death, so far as Christ is gracious to me and assists me." Thus confidently and joyfully he set out on his journey, accompanied by Justus Jonas and others, and on the way preached in several places to a large attendance of the people; and although Satan sought to prevent him from going on by more than one illness, although his most distinguished enemies, who feared his personal appearance, took every pains to keep him away from Worms in a frightful and flattering manner, yet the dear hero of the faith remained firm in his resolution. "Christ lives-wrote he from Frankfort-therefore we will enter into Worms, in defiance of all infernal gates and those who rule in the air." While still at Oppenheim he received an anxious letter from Spalatin, urging him not to come to Worms, as the enemies had already blurted out that Luther was already condemned by the Emperor with all his followers. "And if there were so many devils at Worms - was his answer - as tiles on the roofs; yet I wanted to go in." Thus, on April 16, Dr. Luther entered Worms on an open carriage, dressed in his monk's habit, under the lead of the imperial herald, and more than 2,000 people escorted him to his quarters, where he was at once
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several princes and other persons of high rank. Already the next day, in the afternoon at 4 o'clock, he was led through the densest crowd of people in the streets, who, in order to see the monk, even climbed roofs, and through houses and gardens by the Imperial Marshal, and as he was about to enter the City Hall, an old general, Georg von Frundsberg, tapped him on the shoulder with the words: "Little monk, little monk! You are now walking in a way that I and many a colonel have not done, even in our very first order of battle; if you are of the right mind and sure of your cause, then go on in God's name and be confident that God will not forsake you." The door was opened, and Luther stood before Emperor and Empire. Besides the Emperor on his throne, there were present his brother, the Archduke Ferdinand, 6 Electors, 24 Dukes, 8 Margraves, 36 Bishops, one Papal and 5 Royal Envoys, and more than 200 men of high rank; but in the antechamber and at the windows about 5000 people.

The first question addressed to L. was whether he recognized the books, which lay one after the other on a bench, as his own, and whether he wanted to recant what he had written in them. After the titles of the books had been read to him, he answered the first question in the affirmative; but as to the second, which was so important, and concerned faith and blessedness, he again asked for time to consider. This was granted him, and on the following day he was again summoned to the imperial assembly, where, in answer to the question whether he wished to defend his books altogether or to recant something, he calmly and modestly, yet with great Christian joy, gave an explanation of the different contents, but certain principal purposes of his books, the latter being the testimony from the pure word of God. He continued, "But because I am a man, and not God, I cannot help my little books, nor defend them, in any other way, than my Lord and Saviour has done in his teaching, who . . . said, If I have spoken evil, let it be proved that it is evil. If therefore the Lord, knowing that he could not err, refused to hear testimony against his doctrine, even from a base servant, as rather I, who am earth and ashes, and can easily err, shall desire and wait whether any man will bear witness against my doctrine. Therefore I beseech, by the mercy of God, Your Imperial Majesty. Maj., Chur- und Fürstl. Grace, or whoever can do it, be he of high or low standing, may bear witness, prove me wrong with prophetic and apostolic writings; if I am convinced of this, I will be quite willing and ready to recant all error, and be the first to throw my little books into the fire. From this I hold, appearing plainly and publicly, that I have sufficiently considered and pondered the distress and danger, the nature and discord, which shall be awakened by causing my doctrine, whereof I am hard and strong yesterday.

I have been reminded. It is truly the greatest pleasure and joy for me to see discord and disunity arise because of God's word, for this is God's way, course, and happiness. For this reason, it is important to consider how wonderful God is in his judgments, lest we, trusting in our power and wisdom, should begin to persecute and blaspheme the word of God and turn it into a terrible flood of unconquerable danger. Moreover, it is to be feared whether this most noble and gracious youth, Emperor Carl's government . . . will not only gain an evil and unfortunate beginning, but also a means and an end-for it is God who seizes the witty in their wit and prudence and turns back the wicked before they realize it. Therefore it is necessary to fear God." - This and several other things Luther had spoken in German, not shouting, but exceedingly modestly, but with great joy, and quite exhausted he ended after a speech two hours long. The Emperor, however, did not quite understand the German language, nor did he like it; so he now demanded that Luther repeat the speech in Latin. "But-so he tells us himself-I sweated so much, and was very hot for the tumult, and that I even stood among the princes. Then said Herr Friedrich von Thunan: 'If you cannot do it, that is enough, Herr Doctor. But I repeated all my words in Latin.'" - But now a short round answer was demanded, whether he would recant or not; so Luther said, "Because Emperor! Maj., Chur- und Fürstl. Graces desire a bad, simple, correct answer, then I will give that, which shall have neither horns nor teeth, namely thus: unless I can prove it with testimonies of the Holy Scriptures, or with public, clear, and correct answers. (For I do not believe either the pope or the conciliar alone, since it is evident and evident that they have often erred and contradicted themselves), and I am therefore convinced by the sayings which I have adduced and adduced, and my conscience is captive to God's word, then I cannot and will not revoke anything, because it is neither safe nor advisable to do anything contrary to conscience. Here I stand, I cannot help it, God help me. Amen." The impression which this powerful and faith-filled speech made on all those present was great, but of a very different kind. The papists were angry that Luther had been allowed so great a liberty to answer for himself at length. They urged the emperor not to grant Luther the promised escort on his way back, but to put him aside without further ado as an obstinate heretic.

He was not kept under escort, but would have been condemned and burned. This bloody advice was given especially by the papal envoy Caraccioli, the Elector Joachim J. of Brandenburg, and the Emperor's Spanish and Italian advisors. During these negotiations, the great lords almost came to bloody fights several times, for others, especially the Elector of Saxony and the Count Palatine on the Rhine, now took up Luther's cause in every way. With pleasure the Elector had listened to Luther in the assembly; he therefore said to Spalatin that very evening with great joy, "O, how well Martinus has proved himself! and what a beautiful speech, both German and Latin, he has delivered before the Emperor and all the estates!" Old Duke Erich of Brunswick sent Luthern a silver jug of Eimbeck beer to his inn, that he might refresh himself after this hot day. L. answered: "As today Duke Erich remembered me, so do our Lord Christ remember him in his last battle". (The Duke remembered this word even in his last hour.) The Emperor's decision was: "What has been said, that shall be kept, and if fidelity could not be found anywhere in the world, it shall be found with the German Emperor;" therefore he did not cancel the escort at all; indeed, this escort was still prolonged, so that the princes might gain time to persuade Luther, if they still wanted to try it in their name, to recant. All effort was in vain; Luther referred to the words of Gamaliel: "If the counsel or work be of men, it shall perish; but if it be of God, ye cannot restrain it." Apost. 5, 38. 39.

So Luther was granted his leave: "Since he, despite so many admonitions, does not want to commit himself to the unity of the Church, S. Kais. Maj. must consider himself an advocate of the Catholic faith, and therefore orders him to go to his custody within 21 days under safe conduct, and on the way not to excite the people with preaching or writing."

L. replied: "As it has pleased the Lord, so it has been done, the name of the Lord be praised. He now thanked the Emperor and the Estates most humbly, declaring once again that he had desired nothing else "than that a reformation from the Holy Scriptures, for which he had asked so diligently, be accepted and instituted; otherwise he would gladly do anything for the sake of the Emperor and the Empire. Maj. and the Empire, he would gladly do and suffer anything: life and death, honor and disgrace, and keep nothing for him but the only word of God, to confess and testify freely to the same." Thus, on April 26, 1521, he departed from Worms under the escort of the imperial herald.

"The Evangelical Church in North America."

Under this inscription is found in the "Theophilus," a religious periodical published in Zanesville, Ohio (in which Uten Num.

*) In 1519, after Frederick the Wise had refused the imperial crown, the young King of Spain, Carl V, was elected emperor.

mer of the same), the announcement that the "de utsch- based on the fact that they have become united in faith be in agreement with those who lead unrighteous evangel. Kirchenverein des Westens" held its seventh but that they consider themselves members of one and doctrine." (Schmalkaldic Articles. Appendix f. 155. a.) meeting in October of last year at Gravois Settlement, the same church, although they believe quite differently. Further, in the tenth article of our Formula of Concord, it near St. Louis, Mo., and that 6 ordained preachers and in the most important articles of Christian doctrine. is taught that one cannot unite with the adversaries of our 3 candidates were present. The following pastors are We can never in good conscience speak out against faith even by outward ceremonies or middle things named as officers for the next year: Garlichs in Femme such a union; rather, we must protest against it as loudly without denying the truth, if they have "not yet compared" Osage, Mo., Nollau in Gravois Settlement, Mo. and and decisively as always possible, and especially warn themselves with us in doctrine. There it is said, among Rieß in Centreville, Illinois. At the same time, the by- our Lutheran brethren in faith most earnestly against it other things: "If such ceremonies are meant, required, or laws, consisting of 16 paragraphs, are enclosed, as We are far from condemning the entire Reformed Church accepted, as if by them and thereby both contrary they were revised (subjected to an examination) and for the sake of the errors that we see established in it, -we religions were compared, and a *corpus* (a whole) was adopted by the association in 1843. The peculiarity of are rather firmly convinced that this church also has many made, or if again an entrance into the papacy and a departure from the pure doctrine of the gospel and true the church, the expansion of which is the purpose of the good children of God among it; we therefore gladly want religion should take place, or leisurely be effected the association, is stated in the sixth, the only to walk alongside the Reformed in love; but to stand in therefrom: in this case it should and must apply what unchangeable paragraph of the statutes; this reads, church fellowship with them as long as they persist in both Paul writes in 2 Cor. 6: "'Do not pull on the yoke of a recognize the Scriptures of the Old and New it is against God's Word. Clear is the commandment of stranger; what fellowship has the light with darkness? Testaments as the Word of God and as the sole guide the Lord, which he gave to his church through the apostle Therefore come out from among them, and separate of faith, and thereby confess the interpretation of the 1 Cor. 1:10: "Now I exhort you, brethren, by the name of yourselves, saith the Lord.'" (Explanation. Art. 10. f. 316. Scriptures which is laid down in the symbolic books of our Lord Jesus Christ, that ye always speak one word u.) From this passage of the public creeds of our Church, the Evangelical Lutheran and the Evangelical Reformed and let there be no divisions among you, but hold fast on the Christian reader perceives that our Church has long Churches of Germany, in so far as they agree. to another in one mind, and in one opinion." Here we have since decidedly rejected such a union by divine

This confession clearly shows that the members of an undeniable command of God, that' in a true Christian command, by which two obnoxious Churches are to be the association have set themselves the task of bringing church there should not be different opinions, but of one fused into One Oorpus or Whole, before they ! have not about the union or unification of the Lutherans and mind, concerning the doctrines clearly revealed by God become united in true doctrine.

Reformed into a so-called Protestant Church, which has yea, that the members of the true church should not only There are two reasons in particular why we consider been implemented by the authorities in several German be of one mind in the faith of their hearts, but that by that our sacred duty to bear witness in all seriousness states since 1817 (especially in Prussia, Nassau, in the same words with which they profess their doctrine, they against the plan to spread the so-called Protestant province of Hanau in Kurhessen, in Rheinbairen, should also manifest their unity of mind and faith. Further Church here as well. Church here as well. Our first Waldeck and Pyrmont, Baden, Hessen-Darmstadt, the same apostle saith, "But I exhort you, brethren, thateason is that this church must gather here mostly at the Anhalt-Bernburg). If this union were such an ye take heed of them which cause divisions and expense of the Lutheran one. Our dear fellow believers ecclesiastical union, based on the same faith and the dissensions beside the doctrine which ye have learned are above all those who must be brought to apostasy same acceptance of the truth, if it were brought about and depart from the same." Rom. 16, 17. Here we hear from their faith and their church and recruited, so that the by those who had previously been in error finally that the division against which God warns His church new Lutheran church may exist. We must therefore confessing it, renouncing it, and accepting the truth, above all things is the division by another, false doctrine consider it our most dangerous opponent, like the then, of course, he could not be a Christian who did not but that it is right and commanded of God to depart from German Methodist Church, which also lives from the wholeheartedly wish those men the best success of or to separate outwardly from, those who are already plundering of other churches and from the apostasy of its their project, and who should not be willing to join them separated from us in heart by another doctrine. An members. The evangel. The Protestant Church does not and to sacrifice, where necessary, property and blood Reformed man who believes God's Word to be true, and walk quietly beside us, nor does it stand up against us in for the holy purpose with a thousand joys. Yes, woe yet holds the doctrine of his church to be the right one a decisive battle, as other churches do, but it lays its nets then to the hand that would dare to take up the pen can therefore no more unite himself ecclesiastically with and snares in the midst of our camp, often robs our against such a godly work! for that would be to the Lutheran than the orthodox Lutheran with the church of its best sons and daughters, makes them begrudge God his honor and dear souls their salvation. Reformed man. If the Lutheran unites with those whom indifferent to pure doctrine, stifles in them the spirit of the For our part, we can affirm in truth that we grieve deeply he considers to be in error, he breaks his baptismal confession, and makes them inactive for the united over the divisions in Christendom, that we take no covenant, he actually denies the faith which he solemnly struggle for the jewel of undiminished truth, which is so pleasure in strife and contention, and daily implore the swore at his confirmation, and falls away from his church necessary now.

Lord to control the divisions among Christians that are as a perjurer.

daily increasing and to unite all those who are divided in truth and peace.

From the above paragraph, however, we see that the is difficult to separate from so many countries and people have begun, threatens to become exceedingly Evangelical Association in the West here has a quite and to lead a special doctrine, but here (Matth. 7,15. Tit pernicious for the existence of our church, especially different purpose and character. It does not want to 3,10. 2 Cor. 6,14.) is God's command that everyone here in the West. Therefore, we believe that we owe it to establish such a union between Lutherans and should beware, and not our Lutheran brethren here to admonish them not to despise this phenomenon as so unimportant, but to awaken and realize that we will have to answer for it on Reformed.

A second reason that moves us not to remain silent here, but to raise our weak voice publicly, is the conviction that the association, however small it may be, threatens to become exceedingly pernicious for the existence of our church, especially here in the West. Therefore, we believe that we owe it to our Lutheran brethren here to admonish them not to despise this phenomenon as so unimportant, but to awaken and realize that we will have to answer for it on the last day, when

through our security, sluggishness, and sleepiness, the precious supplement of pure doctrine is lost here, which our faithful, pious fathers won and bequeathed to us in so many difficult battles and so often at the cost of good and blood.

We know, indeed, that here the Protestants are almost as stripped of all outward means as the Lutherans, but may we overlook how much a church gains for its propagation, if, like the Protestant, it yields supplely and agreeably to man precisely in those doctrines which are objectionable to man, his reason, and his heart? - This, brethren, let us consider, so that we shall not look on indifferently and carelessly as such a church begins to build itself here, which has polished off the sharp stones of offence.

The first thing that supports an unrighteous church at all times and ensures its rapid progress is the natural mind of every man. Every man, according to his natural disposition, holds divine truth in low esteem; all connivance with doctrine, all strict adherence to the word of God, all decided rejection of human wisdom and its additions, all struggling especially for a single article of faith, is abhorrent to every man, as he is by birth. Do right, and believe what thou wilt, this principle we all carry in our hearts when we come into the world. This inherent indifference of fallen man to the truth, therefore, serves an unrighteous church, such as has now been established, splendidly. If an unbeliever praises nothing in it, he nevertheless praises its compliance and says, "This is reasonable.

To this must be added that the last time has now come, of which the Scriptures foretold that "love of the truth will not be accepted" (2 Thess. 2:10). It is undeniable that we live in a time when either the grossest unbelief prevails, or when, at the most, a certain holiness of life is insisted upon, but faithful adherence to the written word of God is regarded as a dead, miserable literal Christianity. He who now accepts and confesses only a few important Christian truths is considered a believer; but he who is not satisfied with this, who demands a complete subjection of man to God's holy word, and here does not let himself be grumbled at, does not let himself be bargained with, and does not let any letter (Matth. 5,18.) of God's word entrusted to him, but fights for it with all fidelity, is considered a loveless brawler and incurs the hatred and persecution of the so-called believers and unbelievers. In such a time, of course, a union is "in keeping with the times," in which the disputed doctrines are left to themselves and each one is allowed to believe as he sees fit. In such a time, therefore, it is no wonder that people flock to the new evangelical church. In such a time, it is no wonder that people enter the new evangelical church in droves.

The Church of the Holy Spirit has made the gate so wide that even those who do not yet want to bow their heads before the cross of Christ, which is an offence to the self-righteous Jews and a foolishness to the self-righteous Gentiles, can walk through it with confidence. The same kind of ecclesiastical union has now been attempted many times for 300 years, but each attempt has had but very little success, - until the nineteenth century dawned. - Because up to that time there had still been many faithful servants of God who did not consider themselves masters of the word of God, who could do with it as they pleased, but servants of the word (Luc. 1:2.), who had no power to forgive and indulge in the least, even a tittle (Matt. 5:18.). Such was the thought of Luther, who, of course, was often accused of obstinacy, because he was so unbending in his doctrine of the Lord's Supper. But well be with him! - He should not have taken his reward here; God alone has reserved it for Himself to crown this faithful fighter for His word. He himself may say what moved him not to give way; he writes in 1524: "I confess that if D. Carlstadt or someone else had told me five years ago that there was nothing but bread and wine in the sacrament, he would have done me a great service. I must have suffered such a hard challenge there, and wrestled and squirmed, that I would have gladly come out, because I saw well that I could have given the papacy the greatest puff with it. . . Yes, if it should happen this very day that someone should prove with a solid reason that there was bad bread and wine, I should not be so attacked with anger. Alas, I am too prone to it, as much as I feel an Adam. ...But I am trapped, cannot get out: the text is too powerful there and will not let itself be torn from my mind with words." (XV. 2448.) Further, Luther writes to Bucer, who was at that time reform-minded: "You may believe me that I should wish to calm and quiet this discord, even if I should lay down my life three times. For I have seen how necessary your society is to us, what it (i.e., the division) has brought and still brings to the Gospel, so that I am certain that all the gates of hell, the whole papacy, the whole Turk, the whole world, the whole flesh, and all that is evil everywhere, could not have harmed the Gospel so much if we were united. . . . You will therefore not attribute it to my hardness, but, if you will act otherwise righteously, to my true conscience and the necessity of my faith, that I refuse this concord. May the Lord Jesus enlighten us and make us perfectly one! This I ask, this I lament, this I groan for." (XVII, 2396.) - And such were the minds of all the godly and consistent confessors of the pure gospel, who were the ornament of our

Church, and to whom even our adversaries must bear witness that they did not serve themselves, but Christ, and with their writings bequeathed to Christendom imperishable treasures of doctrine and edification, such as a Chemnitz, a Brenz, a Johann Gerhard, and others.

But the time of our faithful fathers is gone; all the watchmen on the battlements of our Lutheran Zion, from whom no danger threatening the herd escaped, have now closed their eyes; the mouths of those have now fallen silent who could not be silenced by anything when it was necessary to speak, so that the pure doctrine of the gospel might be preserved; they have long since all rested from their work in their graves. No wonder, then, that now those can confidently step forward and do their work undisturbed to whom the pure doctrine is not an inviolable sanctuary, and who, therefore, sometimes release themselves from this, sometimes from that doctrine. The old heroes of the faith are dead; they may no longer fear the divine zeal with which they warned the people entrusted to their care against all false teaching and religious mongering. Unhindered, young inexperienced men, rising above their enlightened fathers, can now make a new, more beautiful church according to their hearts' thoughts; with pitying smiles they look down on the few Lutherans who, according to their thoughts, are still so limited, so one-sided, so biased in wanting to wear the old fetters. They feel strong-for the indifference and ruin of the whole race now living is in league with them. -

(To be continued.)

"Den Höret!"

Thus Luther wrote in his last sermon preached in Wittenberg:

I have had before me more than thirty of the spirits of the wicked, which would have taught me: but I have confuted all their doings with this saying, Matt. 17:5, "This is my beloved Son, in whom I am well pleased: hear ye him." And with this saying I have hitherto preserved myself by the grace of God; otherwise I should have had to accept thirty faiths. The heretics seek all manner of plots, that we may yield to them, relent, admit; but we will not do it with the help of God. So they say: Ye are proud drops. I will gladly hear all manner of words of reproach, but I will not depart a finger's breadth from the mouth of him that saith, Hear ye this one (XII, 1533).

The "Lutheraner" is always available at the home of the person who carries it around, Mr. Gräbers (southern fifth street, opposite the Oelmühle), also from Mr. Quast (Olive Street, between the second and third, below the theater) and from the publisher.

"The Evangelical Church in North America."

(Continued.)

In the last issue of our journal, From God's Word, we explained the reasons why we, for our part, are moved to renounce an ecclesiastical union that does not consist in a unification of faith and doctrine, but is brought about, as is now happening, by agreeing only on a few important doctrinal points, while the other doctrines (of which, therefore, a part of the new church can still believe and teach against God's Word) are overlooked and passed over for the time being. Since the members of the "Evangelical Church Association in the West" have also presented their reasons in their published statutes of the Christian Church, why, on the other hand, they will strive to promote this union in all ways, we consider it our duty to also speak out about why the reasons given by these men for their union cannot satisfy our conscience.

The association has named four reasons in particular in its statutes. It is said therein that it was considered good to form such an association, first of all:

"Considering that according to the promise of the Lord the time shall come when all Christendom shall be but One flock under One Shepherd."

This beginning of the statutes has, we must confess, placed us in no small astonishment; for are we to believe that the founders of the association placed this hastily and carelessly at the head, when they wished to come forth before the whole Christian Church to give an account of their step, so important for the weal or woe of so many souls, and for the whole Church especially here in the West? May we suppose that men to whom the sacred office of preaching has been entrusted? May we suppose that men entrusted with the sacred office of preaching should not first have carefully considered whether those words of our highly praised Lord and Saviour, Jesus Christ, really have the meaning which is herewith put upon them? - And yet it is quite evident that the members of the association are declaring those words of our Lord quite contrary to their actual meaning.

and thus only misuse them for their own purposes. Far be it from us to judge the hearts of the members of the association; as Christians we hope for the best. But of course we cannot deny the truth out of love! - Let us look at the passage in its context. It reads in full John 10:16 and apart from the citizenship of Israel, but now that you are in Christ Jesus, and were once far off, you are now made near by the blood of Christ. For he is our peace, and shall become One fold, and One Shepherd." It is not unknown to us that these words are cited for their opinion by all who hope for a future millennial kingdom on earth, in which Christ will reign undisturbed with fine believers; we know well that all Union advocates regard this passage as their iron wall, like Zwingli's saying, "Flesh is of no use." *) - but we ask every impartial reader, what right? Is it in the least probable that the Saviour intended to indicate something similar in these words? If, therefore, the members of the Lutheran Association, as they say, met on the supposition that, according to the promise of the Lord, the time was only to "come when all Christendom shall be but One Host under One Shepherd," they were in error; for this time is that they too might hear his voice, that is, accept his word, and that thereby at last the separation would be abolished and One Flock under One Shepherd would come into being. What, then, is this One Flock under One Shepherd? It is nothing else than the Christianity gathered from Jews and Gentiles in the New Testament. Thus, from the very moment when the former partition between Jews and Gentiles fell, and the apostles turned to the Gentiles with the Gospel, Christ's promise of the One Army under One Shepherd was fulfilled. Clearly St. Paul lays out those

*) Zwingli claimed, in order to deny the Holy Communion, that Christ's flesh was meant by the word "flesh is of no use" (John 6:63). Zwingli, in order to deny the Holy Communion, claimed that Christ's flesh was meant by the words: "Flesh is of no use" (John 6:63), which is, of course, an appalling blasphemy, but which, unfortunately, is still heard here and there. Of His flesh Christ says: "The bread that I shall give is My flesh, which I will give for the life of the world. (Joh. 6, 51.) And the flesh shall be of no use?"

The prophecy of Christ is expressed in this way when he writes to the converted Gentiles of Ephesians: "Remember that you were Gentiles according to the course we cannot deny the truth out of love! - Let us look at the passage in its context. It reads in full John 10:16 and apart from the citizenship of Israel, but now that you are in Christ Jesus, and were once far off, you are now made near by the blood of Christ. For he is our peace, and shall become One fold, and One Shepherd." It is not unknown to us that these words are cited for their opinion by all who hope for a future millennial kingdom on earth, in which Christ will reign undisturbed with fine believers; saints and members of God's household." (Ephes. 2, 11-19.) The same is expressed by the holy apostle Rom. 10, 12: "There is no difference here between Jew and Greek (Gentile); for all are one Lord" (Shepherd). If, therefore, the members of the Lutheran Association, as they say, met on the supposition that, according to the promise of the Lord, the time was only to "come when all Christendom shall be but One Host under One Shepherd," they were in error; for this time is that they too might hear his voice, that is, accept his word, and that thereby at last the separation would be abolished and One Flock under One Shepherd would come into being. What, then, is this One Flock under One Shepherd? It is nothing else than the Christianity gathered from Jews and Gentiles in the New Testament. Thus, from the very moment when the former partition between Jews and Gentiles fell, and the apostles turned over all its members, and through them all, and in them all. (Ephes. 4, 4-6.) This One flock has existed for 1800 years and maintains its unity even when the carnal eye of the spiritually blind man sees nothing in the church but a house of discord, because it sees such great discord among its teachers. *) But whether there will also be

*) How wrongly man must judge the unity of the true Christian church when he judges it according to what his eyes see, of this Mr. Oertel provides a sad proof in the last numbers of his Wahrheitsfreund. In it he concludes as follows: "Because there were many disputes among the theologians, the church to which they professed themselves lacked true unity! What a concept a man who can write like this must have of a true church, of true unity, of the actual nature of the kingdom of God on earth! Matth. 13,12.

that all quarrels and all separating error will cease among all who call themselves Christians, and that a perfect external peace will come into being, is a question that has no connection with the words of Christ, for they do not speak of what will happen among the Christians, but rather that Japheth will dwell in the tents of Shem (Genesis 9:27), that Christ will call even the distant Gentiles (Acts 2:39), and make them and the people of the Old Covenant into one army. 9, 27.), that Christ would also call the distant Gentiles (Apost. 2, 39,) and make them and the people of the old covenant one army.

Must not the evangelicals themselves confess, when they depart from the simple meaning of Christ's words, and refer them to a yet to be expected union of all Christian religious parties, that they involve themselves in insoluble difficulties? Whom then will they take for "the other sheep," "which are not of this fold," as Christ speaks? - The Lutherans? - or the Reformed? - Which of the two, according to them, do not yet belong to the true church? Which, then, have not yet heard Christ's voice? Which have not yet Christ as their shepherd? According to the application which the Protestants make of that passage, they must of course deny it either to the one or the other party, or to both. Are they not, then, at variance with themselves, since they would not otherwise do so? - O, how necessary it is first to consider the words of Jesus Christ quite carefully in their context, before one adduces them as proof of his preconceived opinion! How dangerous it is to take them immediately in the sense in which they seem to be taken at the first glance! And how difficult it is to err when, without researching the Scriptures, one takes as his guide what he has been accustomed to say. And how hardly can one be mistaken if, without researching the Scriptures, he judges himself according to how he is accustomed to hear a Bible passage interpreted! It is true, of course, that a Unionist may only let his hearers hear the words, "There shall be One Flock and One Shepherd," and so, in the present unfamiliarity of the people with the context of Scripture, he can count on the fact that most of his hearers will carelessly accept the word in the false sense which he puts upon it; but those who misuse God's word in this way, and thereby mislead the simple, God will require it of them.

As for the hope that in the last days a glorious, flourishing state of the church will once more arise, and that the whole world, Jews and Gentiles, will be converted, and that the church will consist of saints, we consider this hope to be a fanciful one, devoid of all clear scriptural foundation. For the Bible rather presents Christ's kingdom on earth as a kingdom of creed; it describes the last times as the most glorious times; it teaches Christians to expect the coming of the last day at any moment, and always promises them rest only in heaven and in eternal life. Far be it from us, therefore, that we should be content with sweet

If we should be comforted and assured by the thoughts of a near approach of the Kingdom of God, and therefore let ourselves be deceived by the luminous angels of this last derogatory time, we rather pray to the Lord daily that he will keep us in his truth even now, when, if it were possible, even the elect would be led astray. We reserve the right, however, at another time, if the Lord wills, to explain in more detail our reasons why we do not share the (chiliastic) hopes to which more and more of those who still profess to believe in God's Word now seem to surrender.

(To be continued.)

"If your brother sins against you, go and punish him between you and him alone. If he hears you, you have won your brother. If he does not hear you, take one or two more to yourself, so that the whole matter may rest on the testimony of two or three witnesses. If he does not hear them, let the community know. And if he hear not the congregation, count him a heathen and a publican." Matth. 18, 15-17.

"Now at the present time - Luther writes - there are many of them who accuse the church servants, pastors, and preachers as if the ban (the exclusion of manifest sinners from church fellowship) had fallen through their negligence.... . But the sentence and command of Christ (Matth. 18.) clearly shows that the sinner is to be especially and secretly admonished and warned before those who are in the public preaching office pass sentence; and even then such sentence is not to be passed publicly, unless a public church minister has first given an earnest and Christian admonition. If the sinner despises the same, and continues in sin, and will not cease nor desist from sin, he shall be publicly condemned.

What then hinders the ban in our day? Nothing, except that no one does in this matter what is due and proper to a Christian. You have a neighbor whose life and conduct are well known and known to you, but your priest is either unaware of it or not so well aware of it, for how can he know what each person's life is like? Therefore, if thou seest thy neighbor become rich by unrighteous dealing or commerce; if thou seest him committing fornication or adultery, or his servants industriously and carelessly breeding and governing, thou shalt earnestly admonish and Christianly admonish him, that he may perceive his blessedness and avoid trouble. And how good and holy a work you have done if you win him over in this way! But, dear, who will do it? For in the first place truth is a hostile thing; he that speaketh the truth is hated. Therefore thou wouldst rather keep thy neighbor's friendship and favor, especially if he be rich and mighty, than that thou shouldst anger him and

make an enemy of him. Likewise, if the other, the third, or the fourth neighbor does likewise, with the first admonition the other and the third also fall into the well, by which the neighbor might have been brought back to the right way, if only thou hadst done with admonition what thou art bound and owed.

Secondly, it is also because we are all subject to such vices, and we are all afflicted with them; and we fear, if we would take the small stick out of our neighbour's eyes, that we should be reproached, saying, of the beam that is in our eyes. This is the just and most grievous cause that the ban has fallen almost everywhere, because the true Christians are few everywhere, and even a small company of few in number. For if we all, as is right and just, and indeed ought to be, loved right godliness and the word of God with all our hearts, we would esteem the commandment of the Lord Christ greater and more precious than all the goods of this temporal life. For this commandment, to admonish and warn the brother that sinneth, is as necessary as this, Thou shalt not kill; thou shalt not steal 2c. For here, if thou neglect this admonition, either for fear, or for some other cause, there is danger, not to thy neighbor's body and goods, but to his soul's salvation." (Luther's Works. Halle. IV, pp. 2404-6.)

On the same subject Augustine writes: "Why do you punish your neighbor? Because thou art angry that he hath sinned against thee? Be far from that! If you do it out of self-love, you do nothing. If you do it out of love for him, you do very well. Thou must do it for his sake, that thou mayest win him. If thou neglect that, thou art worse than he. Consider, he hath wronged thee, and thereby grievously wounded himself: and thou despisest thy brother's wound? Thou seest him perish, and regardest it not? Thou art worse in thy silence than he by his insult, wherewith he sinned against thee.-Forget the insult, but not thy brother's wound. Punish him, therefore, between thee and him alone, having in view his improvement, but sparing him the shame. For, behold, he might otherwise, out of shame, begin to defend his sin, and in seeking to make him better, you would only make him worse. - If thou alone knowest that he hath sinned against thee, and thou wilt reproach him with his sin before all, thou art not a punisher, but a traitor." (XuZustini Oxx. Las. X, col. 69.)

If there was ever a time when these complaints and exhortations of Luther and Augustine were justified and necessary, it is certainly ours. For when has the punishment of the sinning brother prescribed by Christ to Christians been less exercised than now? One sees a brother or a

Sister sin, and what do you do? They go and think that the one they have seen sin is not a Christian, or they despise him in their hearts as a bad Christian, and they do not punish him; or they even bear his sin, speak evil of him behind his back, talk back and slander him, and do not punish him themselves. Is this the love that Christians should have for one another, by which everyone can know that they are Christ's disciples? Ah, no, for God saith by his servant Moses, "Thou shalt not hate thy brother in thine heart, but thou shalt punish thy neighbor, lest thou be guilty because of him." Ex. 19, 17. Not to punish one's neighbor when one sees him sin, therefore, according to God's word, is to hate him.

(Submitted.)

On the abolition of the un-Lutheran formula of donation at St. Peter's.
Communion: Christ speaks 2c.

The Lutheran pastor, Dr. Sihler, in conjunction with three of his associates, presented to the Lutheran Synod of Ohio a petition for the abolition of the formula. Synod of Ohio a petition for the abolition of the stated formula, which in accordance with a resolution of this Synod has been included in No. 21 of the Lutheran Church Journal and the main content of which has been communicated in No. 9 of this journal.

On the one hand, it is gratifying to see in this petition a new proof that the long-dormant zeal for the unadulterated Lutheran confession is gradually reawakening; on the other hand, however, the occasion for this petition, as well as many other things connected with it, are unpleasant.

When righteous Lutherans, but unfamiliar with the state of the Lutheran Church here or in Germany, read such a message, they must be astonished that Lutheran preachers in this country still need to ask a Lutheran synod to abolish such an un-Lutheran dispensational formula. They will not be able to explain it to them, nor will they be able to explain it to the Lutherans. Furthermore, you will not be able to explain why this synod decided and published the public announcement of the petition received, but not at the same time the satisfaction of the petition itself, in order to thereby free the petitioners from their distress of conscience without hesitation, but to free themselves from the suspicion of such a union and ecclesiastical indifference.

But it must be even more striking to every Lutheran to learn that this formula has not only crept in here and there, but that it has even acquired ecclesiastical prestige through the prescriptions of the Agende, not only in the older one of 1818, but even in the latest, so-called Lutheran Agende for Pennsylvania, New York, Ohio, and the neighboring states, which was published in the

year 1842 (Philadelphia by J Böttcher). In it it says in the 1st Evening Meal Form, page 173:

At the giving of the bread, the preacher says, "Jesus says, 'Receive and eat; this is my body, which is given for you; do this in remembrance of me. Who strengtheneth and keepeth you in the true faith unto life everlasting. At the presentation of the cup he saith, Jesus saith, Receive, and drink ye all of it: this cup is the new testament in my blood, which is shed for you and for many for the remission of sins: which strengtheneth 2c."

To this is added this remark: "It also serves much to cheer, comfort, and entertain the devotion, if the preacher at the close of the divine service, should say to the congregation. ...with a suitable verse, saying or wish."

Quite apart from the unchurchlike and disruptive additions between and after the words of the Lord's Supper, and examines them according to the example of wholesome doctrine, will perceive with ever-increasing astonishment an unbelievable mass of leaven, of false, especially reformed doctrine. Unfortunately, however, the entire Agende is also leavened with it; although it is claimed to be an evangelical Lutheran, it is in fact and truth no more so than many other new Agende, e.g. the Saxon, Prussian, and others, and can therefore no more be tolerated by a Lutheran with a good conscience than these. For an Agenda which so often and so significantly deviates from all the older Lutheran Agendas in the arrangement of the public worship, of the individual church acts and customs; an Agenda which contains so many essential falsifications of the pure Lutheran doctrine in the most important articles of the same, and so many errors rejected in the symbolic books; an Agende which also in its language departs entirely from the pattern of the old Lutheran church language and contains such a dangerous mixture of unscriptural, unchurchlike and all kinds of other words and phrases repugnant to this place; an agendum whose hidden, but especially in the communion forms quite unmistakable, intention is to create a false union between Lutherans and Reformed; an agendum which in every form is either as regards usages, or doctrine, or language, or union intention, nay in some forms in all these respects

the fact that the Lutheran Church, in its relations with the world, deviates from the model of the Lutheran Church, declares such an agendum to be Lutheran, accepts and introduces it with general consent, uses it for three years and publicly advertises it, and during this time does not raise the slightest objection to it, truly presupposes, to say the least, such a strong delusion and self-deception, and is such an unmistakable sign of the deep decay of the Lutheran Church, even in this Occident, that it can only be described and lamented imperfectly in words.

From this it is clear that the content of that petition is limited in all too great modesty only to the abolition of the un-Lutheran formula of salvation. At the same time, the abolition of the formulary for the Lord's Supper, and even of the entire un-Lutheran liturgy itself, and the drafting of a new and unadulterated one, must be requested with all seriousness and emphasis. God grant that all who are involved in this may have holy courage, good counsel, and right works, and that those who enjoy the benefits of one of the older, pure agendas, but above all of the pure preaching of his Word, may have grateful hearts, so that they may also serve him in pure faith by his grace!

E. G. W. Keyl, Lutheran pastor in Perry Co, Mo.

Testimonies from the previous century of the hope that America had for the Lutheran Church. Church did.

Dr. Fresenius, in the preface to the 20th part of his Pastoralsammlungen, v. J. 1756, wherein is contained news of the Lutheran congregations in Pennsylvania, says the following:

"Let us pray for the better planting and spreading of the vineyard of God in America. Let us help its construction in every possible way. Let us think that perhaps this remote part of the world may in time, when God visits severe judgments upon the European Christians for their great ingratitude, become a place of refuge and salvation for the faithful few."

Deacon Uhrlandt in Gera, in 1784, in his writing "Ueber die Zeichen unserer Zeit" ("On the Signs of Our Times"), after speaking of the deprivation of the right doctrine of Christ, expresses himself thus:

"Founded as this fear is, which is rendered still more weighty by the consideration of many thousands of other circumstances, which are there, and which I know, but cannot possibly mention, yet we must not be anxious for the Church of JEsu Christ itself; which shall and will remain, even if, as the earth is great, it should rebuild apart from Europe. And on this subject, as I said eight years ago in a pamphlet

the political circumstances are becoming more and more favorable, especially since an independent Christian Free State has now come into being in the West (now, according to the news as we receive it, it may still stand as it pleases in the same with regard to religious principles)." When, after Luther's death, the emperor harassed the Protestants in every way, Melanchthon, Bugenhagen and other theologians were moved to draw up a document (called the Leipzig Interim), according to which, for the sake of peace, at least some papal ceremonies were to be accepted again in Chursachsen. When the Superintendent of Annaberg, W. Pfentner, was ordered in Leipzig to paint consecrated salt on the children at baptism, and to carry flags and candles around the church, he declared that he could not personally consent to such foolish work, and added: "Even if I let myself be seduced, my parishioners would not accept it. For they have sent me a letter with a messenger on horseback, asking me not to consent to any ungodly article, or not to come to them again. I would therefore rather have my head cut off at Leipzig, and suffer such with a good conscience, than anger my dear congregation." Happy is the preacher who is worthy to serve such a congregation! - Incidentally, the dear Melanchthon later recognized the wrong he had done with his false peace negotiations, and wrote about it in 1556: "I confess that I have erred in the matter and transgressed, and ask God's forgiveness that I have not fled far from all cunning and treacherous attempts." Melanchthon nehmlich saw that the enemies had not sought peace, as they pretended, but, as always, suppression of the truth.	
By grace! - Mark this word: By grace! As often as your sin plagues you. As often as Satan will harm you, As often as your conscience nags you; What reason cannot grasp, God offers you by grace. By grace came his son on earth And took on the burden of sin; What made him become your friend? Tell me where thou hast something to boast of. Was it not that he would have thy best, And help thee by grace? By grace! - This foundation shall remain, As long as God's name is true; What all the servants of Jesus write, What God praises in his word, On which all our faith rests: Is grace through the blood of the Lamb. By grace, - but thou sure sinner, Think not, Well, I'll take it too! True, God calls Adam's children... By grace to the promised rest: but he receiveth not by grace, who yet can sin by grace. By grace! - He that heareth this word, Turneth away from all hypocrisy; For when the sinner is converted, He first learns what grace is; To the sinner grace seems small, To the believer it is a miracle. By grace the Father's heart is opened to the foolish heart. When, in the greatest fear and pain, It sees nothing and can hope for nothing. Where would I often get strength, if grace were not my anchor? By grace! - On this I will die; I feel nothing, but I feel good; I know my sinful ruin, But also him who shall heal me. My spirit is glad, my soul laughs, Because grace makes me blessed. By grace! This hear sin and devil, I wave my flag of faith, And go confidently through the Red Sea to Canaan in spite of all doubt. I believe what Jesus promises, I feel it or I don't feel it. C. L. Scheitt.	
Bliss by grace.	
By grace shall I be saved; Heart, do you believe it or not? What are you trying to be so stupid about? Is it truth what the scripture promises? - This also must be the truth: By grace is heaven thine.	
By grace! - There is no merit here, Your own works fall; God, who appeared in the flesh in love, Brings us the blessed benefit, That his death brought us salvation, And by grace makes us blessed.	
Christian Version. When A. Tillemann, a Lutheran knife smith, who was known as a father of the poor, in the winter of 1541 in Brussels	

was burned for his Lutheran faith, he asked the bystanders on the pyre: "Why do you drag so much wood together to burn my wretched body, and let the bodies of so many poor freeze?"-Matt. 9:13.	
Something for Herr Oertel.	
Before we can lift Mr. O-n's scruple about Landgrave Philip of Hesse, we ask the same for pleasing information about the decree of Pope Gregory III Oup. Huock propv8ul3ti 32. 7. 2. Ooneil. 441. 01. coarse. D. tll. ^rt. äs oouj. H 203.	
If, by the way, Mr. O. wants to make his readers believe by the way he describes that Funk and Krell were executed as heretics or for heresy, then this is one of the untruths with which his friend of truth is so richly endowed; for the former was beheaded as a traitor according to the verdict of a royal Polish commission and the latter according to a decision of the Court of Appeal at Prague. We do not know whether we can excuse such distortions as consequences of ignorance, since Mr. O. names Wolfgang Menzel as his informant, but naively admits that he is admittedly "less reliable in some respects, because he is not partheilos - but still gives quite correct information about the Lutheran conditions in Germany.	
Receipts.	
The following paid for the first half of the Lutheran: C. Alt, I. Beck, H. Drenckhahn, N. Frahs, G. Huch, I. Horn, G. Henfling, Husmann, Heiner, Just, Kämpfe, Kleinschmidt, S. Koch, W. Kautz, Preiß, Roßwage, Dr. Sihler 2 Ex., F. Sträub, Windecker.	
The following paid for the whole year: Brandt, Pastor Bürger, Pastor Ernst L Ex., Gruenhagen, Gerding, Pastor Meißner, Th. Schieferdecker, Pastor Wege 6 Ex., Pastor Wyneken 2 Ex., Professor Winkler, Höckendorf 2 Ex.	
For Cincinnati: we have sent the Lutheran to the expeditions of the "Apologist" and the "Truth Friend" regularly from the beginning.	
The "Lutheraner" is always available at the home of the person who carries it around, Mr. Gräber, (southern fifth street, opposite the Oelmühle), also from Mr. Quast (Olive Street, between the second and third, below the theater) and from the publisher.	
Printed by Weber and Olshausen.	

The interrupted construction of the temple at Jerusalem.

(Edited from the sources by E. G. W. Keyl.)

Julian, born in 331 A.D., the unworthy brother-son of Constantius the Great, was taught Christianity with all fidelity in his youth; but since he also attended the instruction of pagan teachers with great preference, against the will of his parents, the sowing of the divine word was soon choked in him by the weeds of pagan teaching. But he knew how to conceal his apostasy until the people, believing him to be a Christian, elected him emperor in the year 361. Then, however, he took off his mask, publicly renounced Christ, and unabashedly embraced paganism with all its abominations, for which reason he rightly received the epithet *Apostata* or apostate from the Christian Church. But he was also anxious to suppress Christianity throughout his kingdom and to restore paganism; not the old paganism (for it had almost entirely survived), but a new paganism, to which he tried to give a Christian touch by adding some Christian customs and moral teachings. In order to achieve this goal, he used all kinds of cunning tricks against the Christians, and where these did not help, he used open violence; in particular, he tried to make the Christians and everything that was holy to them, their faith, the Bible, the Lord Christ, whom he mockingly called only the Galilean, ridiculous and contemptible before the whole world. Unfortunately, many Christians were moved to apostasy, but some of them returned to Christ with repentance. Many, however, remained steadfast in their faith and preferred to endure everything, even Tob, before denying Christ. Their teachers encouraged them in word and deed, e.g., Basil, who gladly suffered martyrdom, and St. Athanasius, who encouraged the Christians to return to Christ. Athanasius, who comforted the Christians on account of the raging Julian with the heroic words, "Be not dismayed; it is a little cloud, it will soon pass." And this was done; for not two years had passed since Julian had become emperor.

and having become a manifest enemy of Christ, he went to war against the Persians, and swore to the Christians that if he returned victorious, the next war should be against them. But behold, Christ conquered him, and Julian himself had yet to confess it; for when an enemy's projectile had mortally wounded him, he flung up a handful of the gushing blood full of wrath, and dying cried, "Galilean, thou hast conquered!"- Among the manifold but unsuccessful attempts of Julian to disgrace the Christian religion, one of the most remarkable is the building of the temple at Jerusalem, which was undertaken but interrupted by the hand of God. Filled with bitter hatred against the Christians, in order to offend them quite sensibly, Julian began to prove himself extremely benevolent and friendly against the Jews, because they also hated the Christians with all their hearts; He asked for their intercession for his welfare and that of the empire, and when, encouraged by these unexpected proofs of imperial favor, they sent an embassy to him, he asked them with feigned sympathy why they no longer offered sacrifices to their God, as Moses had commanded. They replied that they could do this in no other place than in the temple at Jerusalem; but since the city and temple had long since been destroyed and their people scattered, they saw themselves unable to obey that command concerning the sacrifices. Julian, who was well acquainted with the prophecy of Christ, "Behold, your house shall be left unto you desolate" (Matt. 23:38), believed that the best way to put it to shame was to rebuild the temple, and thereby to give the Christian religion in general the surest and last blow. Therefore, he granted the Jewish envoys permission to rebuild their temple and worship in all its former glory; he even promised all necessary support from the public treasury. This news spread rapidly through all countries, and filled all the Jews with unspeakable joy, which degenerated into such insolence that they openly mocked the Christians, threatened them with severe persecutions, and took part in several

The people of the other places even set fire to their churches. In the certain hope that the intended work would succeed, they now attacked it hastily and with great zeal. From near and far, even from the most remote countries, Jews flocked to Jerusalem in droves; large sums of money were raised, and even the Jewish women offered their most precious jewelry as a contribution. The necessary tools and building materials were brought in large quantities, and so that the whole enterprise might progress all the better, Julian ordered one of his highest officials, named Alipius, to supervise it. Now that everything was in readiness and an innumerable number of workers and among them even many women were gathered in impatient waiting, the preparatory work for the construction was begun with great zeal. The building site was cleared; the remains of the earlier building were removed; the ground was dug anew in order to find the earlier foundation wall. But in the midst of the work a violent storm and whirlwind suddenly arose, and pulverized a great quantity of gypsum and lime, which had been heaped up in many thousands of sacks. At that time there lived in Jerusalem a famous bishop named Cyril; when he saw that many pious Christians looked forward with anxious expectations to the success of this enterprise, he reassured them with the prophecies of Daniel (Cap. 9, 26. 27.) and of the Lord Christ (Matth. 23, 38. Cap. 24, 2.) by proving to them from them that this building could not have a happy progress, as this also soon became evident before the eyes of all. - The ruins of the former temple had already been cleared away to such an extent that they had come to the bottom and were about to begin the new building the next day, when the night before a tremendous earthquake occurred and threw out the lowest foundation stones with all that surrounded them. As a result of this earthquake, many buildings in the vicinity of the Temple Square collapsed, and many Jews met their deaths under the rubble, or were pulled out maimed. But this sign of the wrath of the strong and zealous God did not deter the Jews.

On the contrary, they went to work again with all the They themselves and their building will perish and come is a union offered, which, as the Protestants say, is greater eagerness. Therefore God performed a newto an end with terror, but the word of the Lord remains established by human "peaceful agreement"-no! but miracle. A mass of fire came up from the depths,forever, and all who are built on the foundation of the rather such a union as consists in the fact that one speaks consumed or scorched the workmen, and destroyed aapostles and prophets, since Jesus Christ is the the same mind and in the same opinion, that one is thus great quantity of the building materials; and thiscornerstone on which the whole building is joined united not by mutual yielding in the articles of faith, but by conflagration lasted all day. By all this some Jews were-together and grows into a holy temple in the Lord. common strict adherence to the truth. If therefore induced to become Christians; they confessed that Temple in the Lord! If a church is not united by one faith, one doctrine, and Jesus Christ was the right Messiah, and that he himself one confession of its members, and if it is not united on had frustrated the rebuilding of the temple. But most of this ground, but on human peaceableness, then, the Jews, like the Emperor Julian, remained obdurate according to that saying, such a church is already based and blinded, and went away from Jerusalem in on an unchristian principle, is a human fabrication, and is displeasure. Since then no attempt has ever been made like an army of war, in which all wear one and the same uniform, but have to fight each other. A visible church is to build the temple. nothing else than a community of men who have united

"The Evangelical Church in North America."
(Continued.)

The Christian witnesses to this wonderful event are Rufin, in continuation of Eusebius, Gregory of Nazianzus, Ambrose and Chrysostom, who all lived around this time. Further, the three church historians we hope, have convincingly shown that One Flock under Socrates, Sozomenus, and Theodoret, who lived in the One Shepherd has already arisen, and that Christ's longer claim the name "church"; it is indeed a thing, not a following century. With these all agrees finally not only prophecy of this has been fulfilled by the calling of the union, but only a uniform. Julian's report itself in his 25th letter, but also another Gentiles into His kingdom, and in this way will still be heathen writer, Ammianus Marcellinus, in his Roman fulfilled daily until the last day: we now come to the second imperial history, *) who was in the retinue of Julian, and reason which the members of the aforementioned therefore deserves complete credibility, since he was association give for the justification of their purpose. It is never a friend of the Christians. Accordingly this incident this: has such reliable testimony for itself, that one has not the least cause to doubt it; for if one would not trust the report of friends, this leaves no doubt that even the enemies tell our story.

Now if so-called strong-minded people still want to criticize this story and ridicule Christians as gullible people, they may think: for their sake it is not written, for their sake it is also not concealed. But Christians know well that God can still do miracles today, as he did in former times, if he wants to, for the confirmation of his true word. And this is what he does with the miracles that are told, for the prophecy of Christ concerning the temple was to be fulfilled, that not one stone should be left upon another, and that this house should be left desolate. Now all the other words of the Holy Scriptures are equally true. Therefore, all the efforts of the father of lies and his followers have not yet been able to destroy a single word of the Bible and will not be able to do so in the future.

Now that we have illuminated the first reason which the evangelicals here in the West give for their cause, and, as to be true in their hearts and confess it with their mouths; we hope, have convincingly shown that One Flock under where this does not even take place, a community can no longer claim the name "church"; it is indeed a thing, not a prophecy of this has been fulfilled by the calling of the union, but only a uniform. Gentiles into His kingdom, and in this way will still be fulfilled daily until the last day: we now come to the second reason which the members of the aforementioned association give for the justification of their purpose. It is this: "That, according to the express exhortation of the Apostle, ""Let there be no divisions among you,"" it is the duty of all Christians in general, and especially of the teachers and representatives of the Church, to reconcile gradually, according to circumstances, and by peaceful agreement, the divisions which have arisen in it, and to reunite what is divided."

If the Protestants meant to say that it is the duty of every Christian to do what he can on his part to bring about a true union in the truth among all those who have hitherto been separated from one another by error, then of course every reasonable man would have to agree with them. But that is not what is at issue here. Rather, the evangelicals wish to prove that the union, as they have established it, is commanded by God Himself through the word of the apostle: "Let there be no divisions among you," and that therefore all those who oppose its work are enemies of unity and disturbers of peace and tranquility. Unfortunately, however, we must again reprove the evangelicals of an abuse of the word of God; for even this apostolic exhortation, which they cite, is, if we look at it in its context, it is by no means for them, but rather completely against them; indeed, it is a thundering word against all such false unionism. For it reads, in full, to our readers, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye always speak one word, and that there be no divisions among you, but that ye hold fast one to another in one mind and one opinion." (1 Cor. 1,10.) Is here

is a union offered, which, as the Protestants say, is established by human "peaceful agreement"-no! but rather such a union as consists in the fact that one speaks the same mind and in the same opinion, that one is thus united not by mutual yielding in the articles of faith, but by common strict adherence to the truth. If therefore If a church is not united by one faith, one doctrine, and one confession of its members, and if it is not united on this ground, but on human peaceableness, then, according to that saying, such a church is already based on an unchristian principle, is a human fabrication, and is like an army of war, in which all wear one and the same uniform, but have to fight each other. A visible church is nothing else than a community of men who have united outwardly because they hold one and the same doctrine to be true in their hearts and confess it with their mouths; where this does not even take place, a community can no longer claim the name "church"; it is indeed a thing, not a union, but only a uniform. But does not the apostle also clearly say, "Let there be no divisions among you? - He certainly says this; woe therefore to him who despises this apostolic, and therefore divine, admonition, and causes divisions and separations in the Christian church! Woe therefore to all disturbers of the true peace in the house of God! But what does it mean to cause divisions? -According to God's Word, this can happen in two ways: first, by imposing a new false doctrine and thereby tearing the members of the orthodox church away from it (Rom. 16:17). Secondly, when, out of unkindness, pride, obstinacy, mere outward ceremonies, or infirmities in life, etc., a man separates himself from those with whom he agrees in pure Christian doctrine. The first is called in the Scriptures a mob or sect. The first is called in the Scriptures, making a "rotten" or "sect" (heretical community), the other is called making a mere division or separation (a schism) (1 Cor. 11:18. Cf. 1:11-13); the heretic creates the former, the separatist the latter.

Now what kind of division is there between Lutherans and Reformed? Obviously the first kind; for it has arisen, as all the world knows, through nothing else than through disagreement in doctrine. That such a schism has arisen is of course not enough to deplore; it has now for 300 years brought terrible irreparable damage to the kingdom of God, but we ask all who know the history of the Reformation only a little: who was the unhappy author of this schism, and who therefore has to answer for it to God? Not Luther, but Zwingli alone. For although also the

*) Thus writes the heathen Ammianus Marcellinus in his *Nist, rsum sud Imppp. OonstaiNino, ilutlano etc. xestLrura, Ub. 23. c. 1.: tzuum itayuo rei iäem dortiter lösbarst ^.t)*pius, suvaretque provinciae reetor, rnetueuäi xlodi llammaarum xroxе kunUament" crebris assulridus erumxeates, kecere tocum exustls aliquoties operantidus inaccessum; Uocyus moão etemeuto äestbillablus rexellento csssLvut lucepbum."* This means in German: "Als therefore Alypius the work eagerly pursued and the governor supported it. broke out near the ground in repeated beginnings, terrible fireballs, which made the place, after several times workers had been consumed by the flames, inaccessible: and in this way, since the element offered so hard resistance, the work begun had to be omitted.

The first time that the notorious iconoclast, Carlstadt, attacked the doctrine of the universal Christian church of the Holy Communion in public writings even before Zwingli. Even though Carlstadt attacked the teaching of the general Christian church on Holy Communion in public writings, this unfortunate fanaticism could not have brought about a separation if the highly respected Zwingli had not later taken up the matter. Even the reformed Lavater writes in his History of the Sacramental Controversy that the council of Zurich, where Zwingli was, frightened by the new doctrine, forbade the sale of Carlstadt books at the beginning. During the first seven years, from 1517 to 1524, in which Luther and Zwingli testified against the abominations of the Papacy and brought about a true reform of the church by preaching the pure Protestant doctrine, Luther and Zwingli were completely united in their teaching. Even the more sincere reformers have always admitted this. Thus, among others, F. A. Laupe, Reformed professor at Utrecht, speaks in his Church History (Ed. Ultraj. p. 332.): "As to Zwingli's doctrine of the Lord's Supper, he confesses that he was at first of Luther's opinion." This we also find confirmed in Zwingli's own writings. In 1523, October 9, Zwingli wrote to Geroldseggen: "Christ offered his body and blood after the Lord's Supper;" and in the same year Zwingli, in the German interpretation of the fine articles, wrote of the words of the institution of the holy sacrament as follows: "These words are the same as those of Luther. Sacrament: "These words are clear and known to all men: This is my body. Is not this a loud, brief, certain word of God? How could God have spoken more briefly and truly?" To the reproach that he would be called a Lutheran, Zwingli replied this: "Luther is such an excellent contender of God as has never been on earth in a thousand years, and with the manly unmoved spirit with which he attacked the Pope of Rome, no one has ever equaled him as long as the papacy has granted. Praise be to God! Through him an innumerable world more than through me and others is led to God. That I have not written a single letter to him all my days is my way of showing to all men how unanimous the Spirit of God is, that we teach the doctrine of Christ so far apart from one another, and yet so unanimously, without any discrepancy." Thus Zwingli wrote as late as 1523, but at the end of the following year we find him suddenly changed in his conviction of the Lord's Supper. Lord's Supper substantially changed. He had come to the opinion that the words, "This is my body," meant as much as, "This signifies my body." We first find this opinion expressed by him in a letter to the preacher Alberus in Reutlingen, Nov. 16, 1524, in which, however, Zwingli still wanted this opinion to be kept secret, for he added: "I adjure you by Jesus Christ that you will not give this letter to anyone except to one who is known to be righteous in the faith of the same and the same body.

seres HErrn." Zwingli was therefore still afraid of publicly expressing his opinion even against those whose agreement he did not yet hope for; he knew well what a disastrous and terrible movement this would cause in all the congregations which until then had been pastured and edified by one and the same doctrine, partly by him and partly by Luther, and which had stood in the most wonderful and lovely unity of spirit and confession against the antichristian Pabstacy. But soon Zwingli became bolder. Luther had not yet offended him with a single word, so in 1525 Zwingli came out with his book "On True and False Religion," in which he called all who believed in the essential presence of the body and blood of Christ "carnivores, and a stupid class of men, and their doctrine ungodly, foolish, and monstrous, which belonged among the cannibals." (See Comment. äs vera st 1. rsl. p. 238. 246. 256.)

When Zwingli shortly afterwards published another book, called 8ub8iäiurn 8. ooroum äs sueliLr., he now in it called the Lutheran faith downright idolatry and the Lutherans downright man-eaters. *) When Luther defended himself against this, Zwingli wrote in his Exeg68i8kä 1,utberum,p. 59: "Bucer has said for the sake of peace that one can think this way and also differently in this matter without losing one's faith. I do not agree with him. Belief that eating the flesh of Christ makes consciences strong is connected with loss of faith." -

Should not all those who now write into the day that Luther is to blame for the division of the Protestant Church be ashamed of themselves? Is

*) What Zwingli had so suddenly made firm in his error, he himself relates in the cited "Sudsidium." *Lit. Diii.* After he had reported therein that on April 11 he had publicly disputed the mass with a certain city clerk at Zurich, he continues: "But when April 13 came (I am telling what is true), Zwingli was so suddenly convinced of his error. April came (I tell what is true, and so true that if I were to conceal it, the certain would force me to reveal what the Lord has bestowed upon me, whether I know well the scorn and laughter to which I expose myself thereby) as, I say, When, I say, the thirteenth day of April dawned, it seemed to me in a dream as if I were again disputing with great annoyance with that opponent, the town clerk, and as if I had become so silent that I could not say what I knew quite well, because my tongue was failing me. This trepidation seemed to put me completely out of my mind, as dreams sometimes do to us in the dead of night (for we tell nothing but a dream as far as we are concerned, although what we have learned through the dream is nothing small, out of God's grace, to whose glory alone we report this). Then suddenly there seemed to me an admonisher (whether he was black or white I cannot remember, for I report a dream; this one said, Why dost thou not answer him, O despondent one, what is written in Exodus 12: "For it is the Passover," which signifies the Lord's passing through? As soon as I had this vision, I woke up and jumped out of bed. Now I first examined the passage from all sides according to the Greek translation, and then spoke about it as well as I could before the whole assembly, which speech, where it was accepted, dispelled all fog in all those who had hitherto been uncertain because they thought that it was only in parables that it was thus spoken (i.e. "is" taken for "means")." - Zwingli's teaching is thus built on a dream.

Is it not therefore quite irrefutable that Zwingli not only first separated himself from the old-believing evangelical Christians by a new doctrine, which had been unheard of in Christendom since the time of the apostles, but also immediately attacked them like a madman and, if they did not accept his new doctrine, denied them faith, tha is, blessedness? But the artifice of the fanatics to blame on others what they themselves have done and are still doing every day is an old one. Already Luther, in his writing, "That these words, that is my body, still stand firm," had to lament thus: "We are like the sheep that came to the water with the wolf to drink. The wolf stepped into the water above, the sheep stepped into the water below. Then the wolf scolded the sheep for making the water turbid. And the sheep said, How shall I make thy water muddy? for thou art above me, and thou makest my water muddy. In short, the sheep had to be used; it must have made the wolf's water turbid. So did my enthusiasts. They have kindled the fire, as they themselves magnificently boast of as a boon, and now they want to shift the blame of the disagreement from themselves onto us. Who called Dr. Carlstadt to begin with? Who called Zwingel and Oekolampad to write? Did they not do it themselves? We would gladly have had peace, and still; but they would not admit it; now the fault is ours; that is right!" - Here, however, some Protestants will perhaps say, we must therefore freely admit that Zwingli was the author of the unhappy separation, and not Luther: but could not Luther have restored peace, if he had not stood so stiffly and rigidly upon the words, "This is my body?" Did not Zwingli later, at Marburg in 1529, in vain beg Luther with tears for the brotherly hand, saying, "There are no people on earth with whom I would rather be at one than with the Wittenbergers?" (L. Werke Hall. XVI, 2825) Was it not uncharitable that Luther refused this and all later offers of union to mild so-called reformers with iron perseverance to his last breath? The Protestants will further say: Have not the Reformed for 300 years always made new proposals for reunion with the Lutherans, the execution of which, however, usually failed because of the hardness of quarrelsome Lutheran theologians? Is it not clear, then, that while the Reformed have begun the schism, the Lutherans have continued it? Are we not exhorted in the most earnest and urgent manner to love, peace, and unity in the whole of Holy Scripture? How, therefore, will you Lutherans answer to God that you still maintain the 300 years of disunity among the Protestants to the annoyance and obduracy of the papists, and persist in the sins of your uncharitable father? - To this we reply: If a schism arises from a difference of doctrine..,

then not the one who insists on the truth is the cause of the separation, but always the one who insists on his error. Therefore, as long as it is not proved that not the Reformed, but the Lutherans are in error on the points at issue, so long are and remain the Reformed the disturbers of peace and tranquility, from whom God will require the blood of all the souls who are vexed and lost by the great unsettled discord.

But why won't you let love rule? We answer: We gladly want to show all love to the Reformed, just as we love them with all our hearts; we do not judge them as harshly now as Luther once had to judge Zwingli; Furthermore, we do not want to be quarrelsome, bitter, or condemnatory toward them, but ecclesiastically we cannot unite with them and enjoy Holy Communion in their fellowship; still less can we entrust our sheep to their shepherds as long as they insist on their deviations from the clear letter of God's Word, whether they follow the seduction of a clumsy Zwingli or a fine, polished, supple Calvin. By such a union we would deny the truth, profess false doctrine, strengthen the erring veins in their error, mislead the orthodox Christians, annoy the weak, betray our church, and open the door to religious indifference and thus to unbelief (rationalism, naturalism, and atheism).

It is true that we as Christians are to make a practice of love, but the Scriptures also say how right love pleasing to God must be; they say, "Let us be righteous in love" (Ephesians 4:15); but love "rejoiceth in the truth" (1 Corinthians 13:6). The Scripture further says, Love truth and peace (Zech. 8, 19.): "we can do nothing against the truth, but for the truth." (2 Cor. 13, 8.) What, therefore, is the use of all talk of love, of peace, of unity, if right love and right peace are not meant? A love which is preferred to the truth is a spiritual harlotry, against which God's Word warns in so many places; and a peace which is not founded on the truth is a false peace, since, as the Lord speaks through Ezekiel, one deceives his people, saying, Peace: when "there is no peace." Such union builders are like false builders, who try to repair the damage to a foundationless house by covering it with a loose whitewash! But what God's Word says about such builders and their building is found in Ezekiel 13:10-16, which the reader may read there.

There is therefore no other way of forming a true union than by preaching the truth; what will not be united with this bond remains ununited; paste, putty, and mend as you will.

St. Paul clearly says: "There must be divisions among you, that they which are righteous may be manifest among you." (1 Cor. 11:19.) Christ further says, "I came not to send peace, but a sword." (Matt. 10:34.) By this Christ and His apostles certainly do not mean to say that He delights in strife, but that peace cannot possibly remain among men where the truth of His gospel is preached and held fast by some. Therefore Luther says: "There are some clever ones who are trying to mend things, who want to advise and settle disputes, and who think that one should give way and give in on both sides. We let them do what they can and try what they can, but if they are devout and make themselves one with Christ, they are the first to do so. But I hold it to be with such patchwork just as Sirach 22 says, when one wanted to patch up broken pieces. And there have been many shoemakers who have undertaken to do this, but they have worked in vain and lost both wire and stitch. (Explanation of 110 Ps.)

We fear, however, that in spite of all these clear explanations, many will say, "We see that you only want to confuse Israel (1 Kings 18:17), that you are zealous of the flesh, that you place Christianity only in confessing, even in disputing and quarreling; we do not want to hear anything more; convert yourselves and your congregations, that is the main thing that you forget above your quarreling. Those who by such judgments badly prove love in fact, and yet always speak it, we remind you of Arnd, Paul Gerhard, and Spener. They will hardly count them among those who would have zealously fought for orthodoxy (orthodoxy) at the expense of an active Christianity! But how these men were minded, we see from the fact that Arnd, in order not to forgive the truth, preferred to be deposed in 1590 before he even wanted to abandon the ceremony of Erorcism (the invocation) at baptism in favor of those who were in favor of the reformed doctrine, although his Duke, George of Anhalt, had commanded him to do so. Arnd knew quite well that Erorcism was a free ceremony, but he feared, if he yielded here, to deny and endanger the Lutheran truth.

It is known of the anointed hymn writer Paul Gerhard that he, too, preferred to be deprived of his office as archdeacon in Berlin in 1666 than to obey the royal command that, in refuting the Calvinist errors, he should at least no longer mention the Reformed by name on the pulpit. So he did not want to do the least thing that could arouse suspicion, as if he were holding with false teachers, or as if he had given way to please them. (Gal. 2, 5). We can see his confident heart in this from his

He also wrote the beautiful song "Befiehl du deine Wege," 2c., which he composed to comfort his wife on the journey after his expulsion. Finally, even Spener, who has certainly not been regarded by any party as a man who insisted less on Christian life than on pure doctrine, even this otherwise only too yielding man writes of Christian-minded reformers as follows: "Whether or not I hold ecclesiastical fellowship with such people in communion, public worship, and the like - for as I can provide myself with faith (hope for it) in this and that person, and even assure it in some, so I cannot by any means approve of their congregation or stand in complete fellowship with it - so I can still praise the good of such a man." (Concerns III, 203.) In another place the same said, "So I also gladly acknowledge that we must seek agreement in all fruitful ways. ... Even if such a union (I only want to say between us and the Reformed, so much more if it should also affect several others) could be bought with my life, I would not know how to apply it better; But I think that we must take care in our unity and peaceableness that this does not harm the truth in any way, and that we therefore show all love and gentleness to those who err in religion from the bottom of our souls, but that we take care that this does not cause either a disregard of the truth given to us, which is ungrateful to God, or even a danger of deviating from it, or an encouragement of others in their error, as both would be contrary to conscience. Secondly, in order to prevent the annoyance of those who are to some extent outside, we should not make those who are in our congregation, and whom we have to protect the more, even more dangerously annoyed, and since we thought we were healing the rift between ourselves and the reformed, we should cause even more and further rifts among ourselves. . cause still more and further rifts." (Last Bdk. I, 434.) Thus testified a Spener, whom even the Protestants regard as a man of their party.

If many evangelicals and like-minded neo-Lutherans now immediately call those dead unconverted word-squabblers who still insist on ""offended confession of pure doctrine, we ask them, must the aforementioned theologians, because of their conscientiousness in confession, also be regarded as such people?

(Conclusion follows.)

The "Lutheraner" is always available at the home of the person who carries it around, Mr. Gräbers (southern fifth street, opposite the Oelmühle), also from Mr. Quast (Olive Street, between the second and third, below the theater) and from the publisher.

Printed by Weber and Olshausen.

(Sent in by G. H. Löber.) The false teacher Arius and his end. 1. the time of Arius. It was undoubtedly a miraculous and gracious help, which the Almighty God once showed to his oppressed church on earth through the first Roman emperor, who professed Christianity. - For almost three centuries, Christianity throughout the Roman Empire was persecuted by Satan's malice of blind pagans in the most bloodthirsty manner, and an innumerable number of holy blood witnesses were strangled, burned, hanged, torn apart by wild animals, thrown into the water, or otherwise tortured to death for the sake of their steadfast faith. - Even at the beginning of the fourth century the bloody flag of persecution was still flying, as new Roman tyrants were always trying to wipe out the name of Christ, his word and his confessors from the earth. Yes, once more the patience of the Christians was put to the highest test under the cruel rages of Diocletian, Galerius, and Maximinus, so that a large part of the hard-pressed really grew faint in their courage, and more than ever sighed to God for salvation. - Behold, the gracious and merciful God suddenly heard this groaning of his church, and made the emperor Constantine a zealous friend and protector of it. On a campaign against his rival Maxentius, in the year 312 A.D., this emperor looked up one noon with ardent longing to know which God he should invoke in the coming battle for victory. And as he had already received many Christian impressions in his youth, but had not yet recognized the Mediator and Savior crucified also for him, God now took pity on him in a special way, and let him see - (as Constantine himself assured the church historian and bishop Eusebius with an oath) - in the air a great shining cross, whereon was indicated to him with two Greek words: "By this thou shalt conquer." A dream the following night		
strengthened him in the decision to have the Creuz of Christ carried as a banner before his army from now on, and God granted victory not only over the one, but also over another counter-emperor, by both of whom Christians had also been hard pressed and persecuted. Thus a great turning point in the history of the Church of Christ was to be marked and prepared by a special event which divine wisdom had chosen for it. For the more Constantine learned without doubt from God's Word what the real victory was that the Creed of Christ had brought to all who believed, the more he took care of the poor Creed-bearing Christians, called them out of their caves and wastelands, built them churches and schools, honored and provided for their bishops and teachers, protected their worship gatherings by public laws, instituted memorial days of the holy martyrs, and used his mother's helpers in the church. He also introduced commemorative days of the holy martyrs and, together with his mother Helena, spent large sums of money in publicly displaying his high regard for Christianity with unashamed confession. - Even if he lacked deeper knowledge and Christian experience, and even if he lacked wisdom in many of his decrees, it still remains true that God used him as an instrument to overthrow the abominable, sinister paganism in the Roman Empire and to provide the Christian community with external peace and free, public practice of their faith. If, therefore, the present generation, in its desolate unbelief, as well as the miracles of the Bible, so "much more the miracle of Constantine's time, can only doubt and smile at; - If now not only heathens, but so many and who call themselves Christians, regard the Creed of Christ for foolishness, but make "reason and their own strength" their banner and battle cry, so then without double all pious Christians, whose prayers and intercessions, moreover, had so diligently ascended up for this emperor, gave thanks, praise, and glory to the strong and true God, that he should help above all true, was held in full esteem as the delicious and supplications and understanding, and, according to his promise, even in miserable times, should make kings the different from what it is today), and was held in high esteem by many righteous bishops.		

But not a few bishops also began to seek vain honor, to than this, to show from the own confessions and what would our readers gain by this? - The best result serve the court, and to enviously hate and divide one concessions of the Roman Church and its would be that they would be moved to sympathize with another for the sake of rank. There was still a good representatives that Papism is contrary to God's Word or poor Mr. O. and realize, as a warning to them, how deeply portion of the great church field that bore better fruit, and unbiblical: this will hopefully not have escaped the notice a man can fall into superstition, blindness and dishonesty there are still so many examples of the practice of all of any unpartisan or even partisan reader. We now when he has once left the path of truth and withdrawn Christian virtues to be seen in Christianity of that time publicly declare that we will not allow ourselves to be from the guidance of the Holy Spirit. He has withdrawn that we Christians of today must be ashamed of attempted to abandon this position by any of our himself from the guidance of the Holy Spirit. ourselves; but the further many strayed and lost their opponent's creeds and cross-pulls.

But we have a completely different purpose with our way from the true path of repentance and the sole Instead of Mr. O. seeking to substantiate the attacked little leaflet. We are only concerned to guide our readers justification that comes from faith, the more they fell into papist doctrine from the Scriptures, or rather (since this to the Holy Scriptures and to awaken them to faithfulness self-chosen works of monkish holiness, through which was not possible) recanting it as a priestly lie and to every word of them in this time of unbelief and they thought they had their own righteousness before deception; instead of him further refuting from God's superstition. We only want to guide our readers to the God. Church discipline was still practiced, so that, as we Word the evangelical Lutheran doctrine publicly denied Holy Scripture and to awaken them to faithfulness to shall soon see, they carefully guarded against false by him, or rather (since this was not possible) accepting every word of it in this time of unbelief, superstition and doctrine, in a way quite different from modern it again with a penitent heart: instead of this, Mr. O. soon fanaticism, and therefore to remove the false appearance Christianity; but nevertheless, many weeds of public speaks of the struggle and divisions which the assertion of the easily deceiving errors that are on the rise. Will Mr. ailments and divisions grew up powerfully, which the of the pure doctrine has caused among the Protestants, O. therefore continue to shift the subjects in dispute enemy, in such a decaying state of the church, was able and seeks to prove whimsically enough that no one could among us, mainly attacking Luther personally, soon to sow more and more inexorably in the midst of the have had the truth, because there is always division taking the Protestants to task and accusing the Lutherans good wheat. - among the Protestants. O. soon speaks of the struggle of what they have no part in, soon starting a dispute about

Thus Christendom had become ripe for a severe and the divisions which the assertion of the pure doctrine the tasting of mint, till and caraway (Matth. 23, 23.), and sifting, which God decreed upon it by letting powerful has caused among the Protestants, and seek to pass by the doctrines on which the salvation and errors break down in it, whereby many chaff was whimsically enough to prove that no one could have had blessedness of souls depend, we do not intend to waste separated from the wheat and a large number of easily the truth, because one party always disagreed with the our time with unimportant disputes, and not to distract our seduced dishonest souls were revealed, but of course other; soon Mr. O. presents some splinters of the truth readers from the main matter by our own fault. The also a great number of weak believers were annoyed from the Word of God. O. exhibits some splinters which doctrine of the Lutheran Church is contained in the and stopped, and the name of Christ was not a little he thinks he has found in Luther's life; soon he opens a symbolic books of the same; we want to be judged by it, profaned and blasphemed even among the heathen, decision of Luther's in a highly intricate, captious and and we want to hold on to this gem!

This is just the way Satan wanted it; and as in the first confused case of conscience, a decision which, since Mr. O., of course, does not need to let the least three centuries (to speak with Luther) he had not been one does not know all the circumstances involved, can pretense rest on his popes, as if they had once erred able to strangle and harm enough as a "black" devil by easily be interpreted to Luther's disadvantage; soon the when they sat on their chair, for then, of course, Mr. the sword, so now from the fourth century on he came in a aforementioned gentleman cites private views of Luther Oertel's church would collapse over his head, his lamp a far more dangerous guise as a "white" devil, who which the Lutheran Church has never accepted; soon he would be extinguished in the darkness of this world, his sought to sift the Christians by seductive false teaching, quotes (apparently against his own conscience) sayingsshepherd would be dead and his Christ gone. We and as before to murder their bodies, so now even more of Luther which contain ironies, i.e., he says that the Lutherans, on the other hand, are not in this desperate terribly to their souls, and to corrupt them down to hell. Lutheran Church has never accepted them. h., In othersituation; if Luther has once erred, then he has erred, and

But just as the remaining righteous men are always words, in which Luther speaks only mockingly, as if he in this respect, so to speak, he is not Lutheran himself; in to be found in the emerging groups, so we will now also were speaking in all seriousness; sometimes he distortsspite of this, our foundation remains firm, the foundation see in the sad story of the Arian heresy that even then facts to the discredit of the adherents of the pure of the apostles and prophets, since Jesus Christ is the there was no lack of righteous members and fighters of Protestant doctrine; sometimes he seeks to arousecornerstone. If, therefore, we cannot represent Luther Christ who still knew how to wield the spiritual weapons mutual bitterness among the Protestants; sometimes he against his splintering enemies, we have lost or forfeited of their knighthood and stood in front of the gap in the even imposes opinions on the editor of the Lutheran that nothing, yet GOD remains right in his word and remains battle in the day of the Lord. In the sad story of the Arian never occurred to him, and the like. In short, Mr. O. does pure when he is judged by those who freely set heresy we will see that even then there was no lack of not fight honestly and honestly, and goes around the themselves up as judges of his holy word. His holy word. righteous members and fighters of Christ who knew how main issue as if it were something that was not quite right. Ps. 51, 6.

to wield the spiritual weapons of their knighthood and If we now wanted to respond to everything that Mr. O. Before we conclude, there are two things we need to who stood in the gap in the battle on the day of the Lord, always answer immediately, always straighten out what mention:

Ezech. 13, 5. has been displaced, always put what has been distorted Whenever Mr. O. finds something in the writings of a (To be continued.) in the right light, always properly distinguish what has newer Protestant either against the Lutheran or in favor been falsely conflated, compare the splinters and gnats of the Roman Church, then he always thinks that he has of Luther, if they were such, with the beams and cameos found a concession that is excellently suited to him, upon of the Lord Censor himself and the myriad of crimes and which he can now gain a firm foothold in his arguments blasphemies of many popes and their helpers; we against us. We indulge Mr. O. in this pleasure, but must wanted, furthermore, at least always to give notice that tell him herewith that in this way he has only castles in the the arrows shot at our Church have not hit; in short, we air against the Lutherans. wanted always to clear the whole forest of errors which we find planted as Catholic truth in the fields of all the leaves of its truth-friend: where did we want to end? and

For heeding
For the readers of the Lutheran and the so-called Truth Friend.

That the position which we have taken against Herr Oertel, as the local public defender of Papism among the Germans, from the beginning was no other,

for these have nothing to do with the new betrayers of Sunday Jubilate] Johann Gerhard writes: "The book of(Matth. 23, 23.24.) to the deserved contempt of all the pure truth, may they now call themselves what they the Table Talks has neither been seen, nor read, nor informed and honest readers.

please: Lutherans, Protestants, and so on. approved by Luther; indeed, it has often been changed, By the way, we are also very grateful for the

When Mr. O. finally quotes Luther, he usually quotes mutilated and increased according to the private repeated and not unclear proposal to join forces with from his so-called Table Talks, even calling what is discretion of certain people, which certainly deprives it of Mr. Oerteln and colleagues in the fight against those contained therein the true "quintessence" of the Gospel the credibility of a genuine book. [The same is written by whom we, too, consider to be irreligious among the or of Luther's teaching. If Mr. O. herewith speaks Hütter, who adds: "The Table Talks were only compiled Protestants; we have absolutely nothing to do with Mr. according to his conscience, he thereby gives proof after Luther's death in a rather confused manner, without Oeltel's mean, mindless, heartless, unloving and before all the world that he has never known Luther's proper judgment and without circumspection, by various conscienceless invectives against Methodists, New teaching, and therefore has perhaps also left the persons who probably did not always grasp Luther's Lutherans, and others. We know how to make a community of those who profess Luther's teaching out meaning sufficiently. Therefore, no weight is to be distinction between those who, without knowing it, are of ignorance. We believe, however, that he speaks thus attached to this book in deciding questions or in doubtful seduced by their hearts, and those who (God knows! against his conscience, since we know that he has read, controversial cases, if Luther does not defend the same on what grounds) knowingly and wantonly seek to if not much, at least many other things from Luther's opinion in his other writings." (Dos. tk.xuZ. 634.^ maintain and strengthen the poor people in genuine writings. Be that as it may, however, we hereby Scherzerus writes: "Luther neither saw nor approved the superstition, idolatry, and denial of the united merit of let him know that we do not deny having found many Tischreden himself; that therefore nothing can be Jesus Christ, the one Mediator between God and men. grains of gold of evangelical truth in the Table Talks, but opposed to us from this book, was recognized even by that we consider this part of Luther's works to be the one Pistorius, after the same became Luther's bitterest enemy and a raging Papist (!)." [Lreviar. tll. paZ. 576.] So from which, of all the Lutheran works, the least is to be also Dannhauer, Möller, Mayer, Buddeus and others and opinion can be drawn the least, since this book only judge. By the way, even the Reformed are so reasonable that they do not want to attribute the questionable things came out after Luther's death, was sometimes compiled in the Table Talks to Luther; thus the Reformed Voetius without the proper separation of the true and the false, writes: "The evidence of the papist Serrarius from the right and the wrong, and was, of course, never Luther's Table Talks is void, because it is not a book of recognized or approved by Luther himself as his Luther's and has never been seen by him." [8ol. üisp. tü. whom the law of God was dearer than many thousand product. Therefore, Mr. O. should not be surprised if we I, 997.] pieces of gold and silver (Ps. 119, 72.), wanted to talk do not support everything that he gleaned from it. about God's word and religious matters with a nobleman

We by no means deny that there have been, and perhaps still are, Lutherans who, out of excessive more detailed about the subject touched upon than who was completely devoted to usury and money- reverence for the person of Luther himself in the Table seems necessary and profitable. However, it should be making, the nobleman was so disgusted with such a Talks, because they bear his name, want to defend borne in mind that it is usually from the Table Talks that conversation that he told the Elector his opinion quite everything as sacrosanct; but we have already stated it the papists draw their sharpest arrows against openly. He said: "Most gracious lord, such things are in this paper: Although we recognize Luther as the Lutheranism; the above clarification therefore seemed to none of your business; your Elector has more important us to be urgently necessary, especially for the sake of matters to attend to. G. have to take care of more chosen and sanctified instrument of God, through whom those who perhaps get to read little or nothing of Luther's important things and to order more necessary things. - the old apostolic doctrine and church have been incomparable writings, other than excerpts that the Luther heard this rebuke of the godly Elector from a restored in their original form, we have nothing to do with the idolatry of Luther, we also examine his words papists make from that book. worldly lore, which, of course, always has more according to God's Word, and therefore naturally accept Finally, we note that if Mr. O. wants to continue to suck important things to do than to take care of God's Word the Table Talks least of all unconditionally; especially poison out of the table speeches or otherwise, as a spider and his salvation, and immediately asked: Were there does out of flowers, namely to pinch out a spot here and also little ones there? Then he told the following fable. there, and then to say to his poor readers: Behold, this is The lion, as the king, invited all the animals as guests. Luther's true image in doctrine and life! - he may do this Now that he had prepared a delicious meal for them, and on his conscience. We, on the other hand, want to give them a good meal, the sow comes and asks, "Are continue to gather delicious honey from Luther's there any bones there? - The blessed Luther made the wonderful spiritual writings like bees, namely, to share following apt application of this fable. So are our Lutheran testimonies of truth to godliness with our Epicureans. In the Christian church we offer them by readers for the awakening and strengthening of their God's word, and set before them delicious dishes or hearts. We want to point our readers to the actual sweet foods of God's grace, forgiveness of sins, and of eternal core of Lutheran doctrine; this, we think, will be the best life and blessedness, then our Epicureans throw up their refutation of all Oertel's attacks on our dear Luther, and trunks and paw at Jehovah's thalers, gold güls, and say, will show Mr. O. to be a mosquito fighter against "Are there also bran?" What can we say? In a sow belong boars, and why should a sow have muscats? Lutheranism and a camel swallower in papism.

By the way, we are not the first Lutherans to judge in this way; here we follow the most orthodox and enlightened theologians of our church. First of all, Luther himself says: "In St. Augustine's books one finds many sayings which flesh and blood has spoken; and I must also confess of myself that I speak many words which are not God's words, when I speak outside the preaching office, at home over the table, or otherwise." *) [See House Postil,

*This is also asserted by the papists when they think it is good for their defense. The Franciscan John of Deventer responds to the statement of Pope Pius II, which was held up to him: "That marriage is taken from priests for important reasons, but given back to them for even more important ones," with these words: "We do not think so highly of the words of Pius, because great and important priests are not married. wise men sometimes talk up what should rather have been buried." (Harm. A. C.)

Earthly Sense.

Comforted answer.

When the highly hostile Emperor Julian, who had apostatized from Christianity, was in the midst of his brilliant career of victory, and many Christians looked forward with great trepidation to the further undertakings of this powerful man against the Christians, then

the pagan philosopher Libanius once mockingly asked a schoolmaster from Antioch, "Say, what does your carpenter son do?" (He meant the Savior.) The schoolmaster quickly replied, "He makes the coffin for Julian." - And what happened? Shortly after, the emperor died miserably in a campaign against the Persians.

"The Evangelical Church in North America."
(Conclusion.)

The third reason which the evangelicals of our West give for the nature of their ecclesiastical communion is this:

"That such a procedure has already been applied with beneficial success in a large part of our German fatherland."

Now, although we readily believe that the members of the association really formed their union in the good opinion that it would further the kingdom of God, we cannot therefore approve of their union, for what is good is not what we do in good opinion, but what we do according to the word of God. Even of the enemies of the gospel it is written that they would think they were doing God a service by killing an apostle. (Joh. 16, 2.) Saul, too, undoubtedly thought he was doing a good thing by offering to the Lord what the Lord had told him to banish, but what did he have to hear from the Lord's prophet about this? And he said, Thinkest thou that the LORD delighteth in sacrifice and burnt offering, rather than in obedience to the voice of the LORD? Behold, obedience is better than sacrifice, and attention than the fat of rams: for disobedience is the sin of sorcery, and opposition is idolatry and idolatry. Because therefore thou hast rejected the word of the LORD, he hath rejected thee also." (1 Sam. 15.) Therefore, though one may always think that by not insisting so strictly on pure doctrine he will better promote the spread of Christ's kingdom, yet here he must not go according to his good opinion, but, in spite of his heart, must obediently keep the word of the Lord; this is better than all self-chosen sacrifice. He who forgives the least of the truth, in order thereby to help up the church, shows that he believes that not God, but men, must preserve the church, and this secret unbelief is certainly the true root of all false unionism. The power of truth is despised, and therefore the counsel of men and prudence must do it; flesh is taken for an arm, and the heart departs from the Lord.

If we now also want to admit that, as the Protestants claim, some goodness has really been wrought in our homeland through the Union, we cannot bribe ourselves with this either and take a stand for it.

For God's Word clearly says that we should not say, "Let us do evil that good may come of it. Rom. 13, 8. The good end by no means sanctifies the sinful means, as the Jesuits teach. God is indeed so merciful that he also directs evil to good, but evil does not thereby become good. The sons of Jacob were not justified by the fact that the sale of their brother Joseph in the hand of the all-directing God had to result in the preservation of many people (Gen. 5:20). The act of violence committed against Joseph remained a shameful work. Thus the heretics remain abominable wolves (Acts 20:29), and the uncalled preachers remain reprehensible self-starters (Jeremiah 23:21), even though souls are sometimes converted through them, because they preach God's word in part; thus the new union also remains an ungodly and disastrous work, even though some good may have come from it.

We must confess, however, that no example could be chosen more unfortunate than that of the Union already established in Germany; for in what should "the blessed success" of it consist? We do not deny that within the last three decades God has finally awakened many sleepers in Germany from their sleep of death, and that there, contrary to hope and expectation, a hopeful movement has been wonderfully wrought both in the Lutheran and Reformed Churches; but this has not happened through the Union; the Union has rather been added at once as an unfortunate means of poisoning the love of divine truth that is again stirring, of stifling it in its germs, and of stunting its new joyful blossoming. Or has the Union at least rekindled the Christian love that has died? - We think not; for Christian love ought to mean that the Lutheran Church of Prussia should have rejected the Lutherans. We do not think so; for it should be called Christian love that the Lutheran Church of Prussia has pawned off the Lutherans who wanted to remain faithful to their church, involved them in costly lawsuits, imprisoned them, robbed them of their pastors, children's teachers and churches, and chased them out of the country by all kinds of draughts on their consciences. Or have there been fewer parties because of the Protestant Church? - On the contrary, countless more; for the party of Lutherans and reformers not only continues to exist, but the new sect of Protestants is also splitting up in Germany and America into a whole multitude of varieties, which have only one thing in common, that they cherish and cultivate indifference against the purity of doctrine and hatred against all who seek to preserve it.

But we hasten to the conclusion. The last reason of the evangelicals here is this:

"That such a union is not only highly desirable in itself, but has already actually occurred in many local congregations, and that it must therefore seem timely to pronounce this union publicly." Do the Protestants hereby mean to say that

If there are many congregations here in the West whose entire membership already belongs to the unchurched church, we must question this. For we have found that the usual way in which Protestants gradually make congregations here unchurched is to let the Lutherans believe for a long time that they are Lutheran preachers, and the Reformed that they are Reformed; But if they are brought to light by orthodox Lutherans, or if they themselves have gradually brought it about that even those of their parishioners have become indifferent who at first still clung to their mother church with some conscientiousness, they then at last cast off the troublesome mask and discover that they are really neither Lutheran nor Reformed, but Evangelical. They act here just as insincerely and ambiguously as the Methodists, who, in order to catch Lutherans, often use this as a bait at first, that they pretend that they are really the right Lutherans.

By the way, we do not deny that here, however, a pliant Protestant is more likely to find his field than a faithful Lutheran. The Germans here, especially in the bush, are mostly poor, so that if they want a preacher, they are hard pressed to join such a false union for the sake of the necessary help. To this must be added the incredible sloth, lukewarmness, and ignorance of right doctrine, which we must deplore as the fruits of the rationalistic preachers in Germany among our dear countrymen. A faithful Lutheran preacher is therefore in a most miserable position here; the obstacles with which he has to struggle if he wants to gather and maintain a congregation are unspeakable. No sooner has he taken up his office than he is trotted out and suspected as a man addicted to condemnation, or a headstrong man, on account of his confession of the truth. No one sees his tears and hears his sighs over the distress of erring souls but the Lord; therefore his very greatest faithfulness and conscientiousness are interpreted as carnal obstinacy. His whole appearance is an annoyance; he must everywhere appear repulsive; he must oppose himself to the spirit of the age; he can never act "in accordance with the times" in the eyes of the multitude, as the evangelicals boast, and he would therefore even have to despair if he did not have the comfort that the Lord knows a fine heart, who seeks nothing in a steward but that he be found faithful.

We conclude with the heartfelt wish: May the heart-directing Saviour bless this critique of the statutes of the Lutheran Association in the West, written out of love for the truth, so that the members of this association will not reject our small promise without further ado, but receive it with gentleness, and therefore test their work once again before God according to the holy standard of His only true Word, give God the glory, and drop what does not stand the test. May some other readers also be awakened by this, not to grow weary when they are now to swim against the current, but to hold fast to the word that is sure and able to teach (Tit. 1:9.), for God says, "Where thou cleavest to me, I will cleave to thee, and thou shalt remain my preacher. And where thou teachest the pious but from the wicked men, thou shalt be my teacher. And before thou shalt fall unto them, they shall fall unto thee. (Jerem. 15, 19.)

The first Easter celebration of the holy Jesus boy in Jerusalem.

For the Easter feast to Zion's city to wave, Thousands from near and far draw near;
The royal singer's psalms resound to the praise of Zion everywhere;
In one great temple's halls all Canaan seems changed;
Where roads lead to the holy city, The festive song of the caravans resounds:

"By Babylon's waters they sat and wept, The fathers, when they, Zion, thought of thee, When homeless, surrounded by their enemies, The harps mourning were silent day and night, When they thought themselves forsaken by the God of Jacob, Who lovingly thought of the rejected, When they were to sing the song of Zion, And their tears rolled in the strings.

And yet they cried in the foreign land: Jerusalem! I remember thee not, To thee chained with love's bonds, My star of hope and bright light of joy, Till on the far future's golden brink Jehovah's splendour breaks from thy walls:
So no fountain shall give me refreshment, And my tongue shall cleave to the roof of my mouth." Psalm 137, 1 - 6.

So they sing, - and oh, they never suspect, That He Himself is already in their train, A holy boy without earthly gleam, But radiant with God's majesty, The Eternal, - who goes hidden through the ruins Of God's apostate people, To Nazareth, in His parents' midst To the feast according to pious children's custom.

Do you see him standing there in the colourful bustle of the festival Like a lily among thorns, With clear eyes, pure as the spring sky, Often peering up there to his father, To walk humbly by his mother's hand, Unconsecrated by the noisy tumult?
Do you hear him now ask the foster-father, Whether there the battlements of his Zion rise? -

There they shine in the golden evening light!
Thousands and thousands enter their gates, And all cheer loudly to the congregation.
Of the house of Israel to be numbered;
They all rejoice, and He alone enters the noisy streets pondering, Remembering with melancholy the good times when David sang on his holy strings.

(O holy child! Forgive that sinners should think To guess, ah, what thy heart feels-)
Surely his eyes filled with tears, When this city stood before his gaze, And he was seized with a homesick longing.
To Salem's city in the eternal fatherland;
For the first time, as for the last, He greets her weeping in the valley of the earth.

He is not captivated by ostentatious palaces,
With gold and silver shining adorned, He is not captivated by the building of the king's fortress,
Though she once graced David's throne;
One - One was to him the most glorious, the best, What wonderfully delighted his childish heart:
Jehovah's house alone was worthy to please the holy infant Jesus above all.

Here he weeps to his father's prizes
From dawn to starlight,
Here he feasts on sweet heavenly food
And joy shines on his face, For he hears with attentive diligence,
What Teacher's Mouth Speaks of the Word of God;
Full of childlike humility he asks the ancients to unfold the meaning of the word clearly for him.

And these marvel at the high questions,
That this boy wonder asks of her, Who labors unweariedly these days.
Always joining their circle;
They often embarrassed do not know to say, What his questions deep sense illuminates;
They do not suspect that this wise boy has the high wisdom from the father himself.

So surrounded by admirers all around, The holy boy stands humbly there, And young and old with one mouth raise The praise of the rare child far and near,
Because no one ever in this earthly life
Such a child of such wisdom saw:
Then Mary, with a lively step, and Joseph, fearful, enter into the midst of the temple.

Astonishment filled her anxious hearts, when she saw the Son again in the temple";
Mary says: We sought you with pain, My Son, why have you done this to us?
But how transfigured by bright sky candles
He shows the reason of our long separation: Why seek ye me? must I not haste hither, To dwell in my father's possession?

On the assembly rests holy silence, And angels float down to see him,

When he, as his parents would have it - Although they do not understand his words -
That he might do every commandment,
From thence he hastens to go to Nazareth. There he lives quietly, renounces the sovereign right, humbles himself and - dies for common servants!

Here my song is silent; my knees sink worshipfully before his throne.
Have mercy on me, holy child, and see how far I am from your image!
Have mercy on me, Son of God, and draw my mind up to you from the dust, so that I may see you face to face as my Lord where the breezes of heaven are blowing!

Otto Hermann Walther,
former pastor of the German Lutheran congregation of the unchanged Augsburg Confession here, died in the Lord on 21 January 1841.

(Sent in by G. H. Löber.)

The false teacher Arius and fine end.
(Continued.)

2 The heresy of Arius and the fight against it.

We have considered in the previous section-God grant, for our all's warning-the ecclesiastical soil on which the pernicious Arian heresy could take root and spread so far. Now let us look at the poisonous plant itself, which, under Satan's lift and malice, has caused such great mischief in the Church.

Luther, in his instructive writing on the first three Christian Symbols, says very aptly: "I have experienced and noticed in all the histories of Christendom that all those who have had and kept the main article of Jesus Christ right have remained fine and sure in the Christian faith; and whether they have otherwise erred or sinned, they have nevertheless been preserved in the end; for he who stands right and firm in this, that Jesus Christ is right God and man, has died for us. And whether they have erred or sinned in any other way, they have been preserved in the end; for he who stands right and firm in this, that Jesus Christ is true God and man, died for us and rose again, to him all other articles fall and stand firm with him." *) -----"Again

*Note. This remark is very important for the correct evaluation of many earlier and later Christian teachers, who, with faithful adherence to the article of Christ, nevertheless, in the recital of this article and otherwise in one or the other piece of the model of the wholesome doctrine of the Lord's Succour.

I have also perceived that all error, heresy, idolatry, vexation, abuse, and wickedness in the church have originally come from the fact that this article or part of the faith of Jesus Christ has been despised or lost. And if it be seen in the light and rightly, all heresies fight against the dear article of JESUS CHRIST, as Simeon saith of him, that he is set for the fall and rising of many in Israel, and for a sign which is contradicted, and Isaías long before proclaimed him a rock of offence and running."

This article of our Lord Jesus Christ was the one that Arius took in vain and became a persistent and pernicious false teacher. The place from which the Arian plague emanated was the great city of Alexandria, which was widely known in Christian antiquity. The place from which the Arian Plague originated was the great city of Alexandria in Egypt. Here Arius was presbyter and pastor of the Baukalis church and was distinguished by his high intellectual gifts as well as by his strict moral conduct. However, there was a restless and arrogant spirit in him, which is why he had already been expelled from the church once as a deacon, because he had rebelled against Christian church discipline. However, he had subsequently confessed his guilt, and so he had been readmitted and promoted to the aforementioned parish office. It did not take long, however, for him to fall into new, only more dangerous, doctrinal aberrations. He may have been externally induced to do so by the actions of some Alexandrian church teachers who, abandoning the literal understanding of the divine word of Scripture, had the impression that they were trying to make sense of it. The first thing that he had to do was to find a way to make the Christian truths of faith more and more spiritual and to develop them in a peculiar way according to the wisdom of human reason. But if these teachers mostly still tried to hold on to the actual foundation of faith with reverence for the revealed Word of God, Arius went a significant step further and elevated his reason to judge the truths of faith by doubting unbelievingly what he should have humbly believed as a divine secret and, according to vain human thoughts, obviously interpreted it to himself and others contrary to God's Word. Because he could not understand how the Son of God could have been begotten from eternity out of the essence of the Father, and thus, in person, be distinct from the Father, but in essence be the same, eternal, and almighty God with the Father, he thought that there had been a time when the Son of God had been the Son of God.

have deviated manifold. For their errors are not denied here, still less are such teachers themselves approved of, but neither are they rejected as false teachers when, in answer to the question how man, corrupt and damned in sins, can become righteous and blessed, they point to nothing else in the Word and pure Sacrament than to the Son of God and Son of Man who died and rose again for us, in whom the sinner, despairing of himself, must only firmly believe in order to find forgiveness of sins, and thus new life and blessedness.

The Son, therefore, is not of the same essence with the Father, not an eternal, omnipotent God, but a mere creature, and only an adopted Son of God, who otherwise has no advantage over other children of God, except that through him all things were made. Among several other blasphemous assertions, all of which were contrary to the article of Christ and the Holy Trinity, he said, "I am the Son of God. Arius also taught falsely of the Holy Spirit that he is the Son of God. Arius also taught of the Holy Spirit that he was created by the Son, and therefore inferior to the Son, and therefore still much inferior to the Father. 2c. -

The Christian readers of this paper will soon notice for themselves which passages of the Holy Scriptures the blinded Arius misused to defend his errors. The Christian readers of this paper will soon notice for themselves which passages of the Holy Scriptures the blinded Arius misused to defend his errors, and what is to be answered to them. But it would lead us too far here to go into further detail. Every Christian who fears God's word (Is. 66, 2.) and in humble submission gives God the glory that no one knows the Son except the Father, and no one knows the Father except the Son, and to whom the Son wills to reveal it (Matth. 11, 27.); yes, every Christian who fears God's word (Is. 66, 2.) and in humble submission gives God the glory that no one knows the Son except the Father, and no one knows the Father except the Son, and to whom the Son wills to reveal it (Matth. 11, 27.). Yes, every Christian who gratefully and in faith accepts this revelation of the triune God, given out of infinite mercy to us blind, foolish men, must, among innumerable other passages of the Old and New Testaments, open only the Gospel of John, where in the very first verses it is said, in a manner as clear as it is uplifting, that "the Word (i.e., according to verse 14, the true Son of God) was in the beginning, and was with God, and God himself, and was with God from the beginning." From this single glorious testimony it is already sufficiently evident that Father and Son are one according to the eternal divine essence, but one according to the person. The Father and the Son are one according to the eternal divine essence, but different in person, as is the Holy Spirit, who proceeds from the Father. The Holy Spirit, who proceeds from the Father and the Son, according to other clear statements of Scripture, as the third person in the Godhead, is likewise one and the same, eternal and almighty God with the Father and the Son. (Compare 2 Sam. 23, 2-3. with Luther's incomparable interpretation of these last words of David; also Joh. 15,26. Acts 5,3-4, 1 Cor. 2, 10. 1 Joh. 5, 7. and others).

All this was testified to Arius by his venerable and anxious bishop, Alexander, and with earnestness and love he exhorted him to desist from his delusion. But in vain! - The bishop summoned other witnesses of the truth and finally his entire clergy to warn the erring man in their presence and to lead him back to the foundation of the true faith. But when Arius persisted more and more zealously in his error, and had already seduced and carried away a considerable number of other souls, he was arrested in the year 321 in a synagogue.

node of many neighboring bishops who had met at Alexandria, with nine of his followers formally expelled from the church. -

"It is very easy to say (remarks a Christian writer*) that silence and acquiescence in this matter would have been the best means of preserving peace in the church on all sides," (as even the Emperor Constantine in the beginning, in his inexperience, knew nothing further to advise, and still more the blind world to this day knows no other language in such cases than that one should leave a Jeven by his faith-); "but no true Christian can consider it unimportant whether his Saviour is regarded as the Creator, over as a creature. It has too much to do with our souls, that we should venture their blessedness on anything, one knows not what; and it was clear to all humble Christians at that time, that to persist in a blasphemy was, at the least, as practical an evil, as to persist in drunkenness, or in stealing." -

Therefore one would rather wonder how an Arius, even after he had been expelled as an apostate and impenitent seducer, was able to infect and win over so many souls even in his exile. For not only did he find an open ear and friendly reception from the distinguished bishop Eusebius of Nicomedia and many other bishops, presbyters, and deacons, but also a great multitude of people in all parts of the Roman empire, including many hundreds of women alone, who, for the sake of certain vows, had a reputation for special piety, and even many magistrates and later the imperial court itself, allowed themselves to be blinded and carried away more and more by the deceptive illumination of the new Arian wisdom of reason. But, taking into account what we have already said in the first section about that time, one should not be surprised at such a spreading of Arianism for three other reasons. For, 1. All men, so also the pious, if they do not watch and pray, are easily heard and overcome according to their corrupt hearts, if the tempter, by a new inflating knowledge, pretends to them how they would thereby attain to higher knowledge, and even "be like God." (Gen. 3:5.) 2. Almost all false teachers and seducers have a great semblance of denial of themselves, of intelligence, and of divine zeal for love, whereby the weak are easily deceived. Thus also a contemporary of Arius tells us that he likewise possessed not only a great keenness of mind, an uncommon agility in discourse, and something very engaging in conversation, but also, in this, in his gaunt figure, with pale, bearded eyes.

*) Millner, Kirchengesch. Th. II, pag. 04.

The way he looked, with his cloudy face, his long, simple hair hanging down over his coat on one shoulder, gave everyone the impression that this man must be in the greatest denial of himself, while perhaps many of the honest confessors of the truth did not exactly have excellent gifts of intellect and eloquence, and in their lives were repulsive and annoying for all lukewarm, indifferent, and earthly-minded people because of their confession. Even then, the defense of the truth suffered much damage due to many a dishonest zeal and evil appearance, which unfortunately interfered, although the truth itself always remained the truth.

If, therefore, on the one hand, many an annoyance was given, and the heresy and separation that were breaking in were not always resisted in the right way, on the other hand, there was also this, that Arius and his followers tried all means by which they could increase their party. Therefore they travelled far and wide, and scattered their evil seed not only in secret meetings and cunning persuasions, but even by all kinds of songs, which they distributed among mariners, travellers, and labourers. But they sought even more to make the teachers of the true church suspect everywhere by spiteful slander, and in consequence spared no fraud, no bribery, no lie, indeed no false oath, in order only to attain their purpose.

That we do not say too much here, of which the whole history of the Arian disputes, which we cannot, of course, treat in greater detail here, gives the saddest proofs, and therefore here again the important truth is confirmed that anyone who only had open eyes could recognize the wicked tree, in spite of all deceptive appearances, by its fruits. -

After the controversy had been carried on for several years with such vehemence that even the pagans mocked it in their theatres, the old but untiring bishop Alexander turned more and more urgently to the other most respected bishops of the whole Orient, exhorting them by letters to join him in the fight against the growing evil and to take good care of themselves and the army of Christ. Most of the bishops joined him, and others partly fell away from Arius. But Eusebius of Nicomedia, the most zealous friend and defender of Arius, together with the other bishops of his mind, sought to settle the matter amicably and to induce Alexander to readmit Arius. The emperor tried the same again by sending Bishop Hosius of Corouba to Alexandria, who was to mediate the whole dispute and bring it to a peaceful end. But because Arius

in a church which your fathers loved so dearly and warmly that they would rather die than leave it? - In such a church were you born and brought up! Thus should ye have known God's great mercy towards you, who, by your very birth and first education, prepared the way for you to the truth; and ye have fallen away from it?

Think of your own vows, how sacredly you promised at your confirmation to remain faithful to this church and to confess the truth of the Gospel until death! Do you not yourselves consider a man dishonorable and unscrupulous who breaks what he has sacredly promised? Now you did not make that vow to men, but to God himself, to Christ your Saviour. Should ye not be afraid to have broken that which ye promised to JESUS Christ Himself in a holy vow? But ye may say, we did not then understand how much such a vow had upon it. But if you had not understood it then, you must understand it now. Neither is the excuse valid if you say: we did not yet understand at that time what we vowed, therefore we did not feel obliged to keep it. For know this: If it is a sinful thing, and evidently contrary to the word of God, which we vow, then all vows are null and void, however high and dear they may be; but if it is a holy, right thing, according to the word and will of God, then one must keep the vow, even if he had not yet understood rightly what he was vowing. According to this principle, for example, the vow to the Roman Catholic Church is null and void. According to this principle, a vow to the Roman Catholic Church, for example, is null and void, for it is contrary to God, displeasing to Him, because in this church the vow is made to a false doctrine. Here the vow must be broken for God's sake, for it is a snare that holds poor consciences captive in error. But it is different with the Lutheran church; here the vow must be kept, whether it be done knowingly or unknowingly, for it is a vow to pure doctrine, to the true gospel of Christ. If, therefore, the sin of those who have broken their vows is not always conscious, deliberate unfaithfulness, it is nevertheless recklessness or blindness.

(To be continued.)

(Sent in by Pastor Schieferdecker.) **Shout-out to Lutherans who have joined other churches.**

We see every day how more and more of our Lutheran brethren in faith are alienated from us by the harmful influence of sectarianism and are completely torn away from the fellowship of the Lutheran Church. Church are completely torn away. Who could blame us, when love urges us to speak to their consciences, to remind them of the vow they made to their church at their baptism and confirmation, to ask them what moved them to break this sacred vow, and to show them the danger into which they are plunging by carelessly turning from truth to error? How could we be reproached for such a word, since the Lutheran Church and join some sect, the New Evangelicals or Methodists, or the like? What induced you to do this? Then some will say: we found more in other churches than in the Lutheran Church. We have been in the Lutheran Church long enough. We were in the Lutheran Church long enough, and yet always heard only false teaching; we saw in the Lutherans mostly an evil, annoying life. We did not find a preacher in the Lutheran church who would seriously think of it.

For the sake of such apostolic exhortation we cry out to our fellow apostates: Know ye not that ye are brought up in a church built upon the foundation of the apostles and prophets, Jesus Christ being the cornerstone? in a church which may be recognized as the true church of Jesus Christ, because it has preserved his word and sacraments pure and unadulterated? in a church whose doctrine has been cleansed by the great instrument of God, Dr. M. Luther, from all leaven of human statutes, and restored to its apostolic purity.

We did not hear anyone speaking from the heart, still mock them in their graves. They thus prove how far the false sectarian spirit has already led them away from the simplicity of the divine word. We did not hear anyone urging regeneration as indispensable for entering heaven. We only heard preaching about virtue and morality; we were only pointed to ourselves, only to our deeds and works. The constant talk of virtue disgusted us, and we became quite deaf and insensible to it. Then it happened that one day we came into a Methodist (or other) church, and behold, here we heard what we needed; here we felt our hearts stricken, and were convinced of our ruin; here the gospel of Jesus, the Saviour of sinners, became a pleasant, sweet message to us; here we found rest and peace in Christ; here we received a new life. Should we not join such a church, where we had such important experiences in our souls?

Your reason, dear brethren, seems just; your complaints about the Lutheran Church are partly true; but listen to us.

Although there are many thieves and murderers among the preachers in the Lutheran church, there are still many righteous teachers in it. Although there are many thieves and murderers among the preachers in the Lutheran church who have not entered the door, there are still many righteous teachers in the church who preach Christ purely and truthfully. If you had heard such, you would certainly have found a righteous church if you had been faithful.

and that you did not hear them, who knows whether you yourselves were not to blame? Now it pleased God to bless his word in your hearts from the mouth of a sectarian preacher; for that God has his work also in other churches and sects, let it be far from us to deny it, for his power, grace, and wisdom are infinite. But none the less should we flee the false prophets, even though God often works good through them. This is not the thanks you owe to God for your conversion, that you now leave the fellowship of the true church and cling to the sects; that you deny the manifest divine truth, and on the contrary accept and even zealously defend manifest error. How many such ecclesiastical defectors do we see fighting against their former co-religionists! Because many of the sects spiritualize the Lord's Supper in a good Calvinistic manner, i.e., they evaporate and destroy it, this soon finds imitation among those partisans; they self-cleverly rejoice in the new discovery, now also want to become knights in the Lutheran church, and know a great deal when they confidently help to scold the Lutherans' stiff adherence to the letter. But it is a bad honor which they do by diminishing and reviling the most precious goods of the church, the gracious sacraments of our Savior Jesus Christ, by denying the honest zeal of their fathers for the faith, who, after unspeakable struggles, have given us, their descendants, the jewel of truth.

still mock them in their graves. They thus prove how far the false sectarian spirit has already led them away from the simplicity of the divine word.

But if you, dear brethren, have not yet fallen so low, you are still in great danger; the longer you have fellowship with sectarianism, the deeper will error take root in you; the more you will lose the love of truth; and once the love of truth is lost, then faith is also lost.

Therefore turn back quickly from the dangerous way, pull your soul out of the ropes before it becomes impossible for you to come out. And if, through God's grace, you come to the salutary decision to leave the sectarian community, do not fail to bear witness to a truth, for this you owe to them. Thus you prove true love to them; if they do not hear you, you have saved your souls.

Rejoice in being able to reconcile the Lutheran Church, your mother, through your blessed return to the truth. Rejoice in being able to reconcile the Lutheran Church, your mother, again, since you had angered her twice, once through your previous impenitence and then through your unfaithfulness. Rejoice to be able now to adorn the Lutheran Church as living members, since you had previously dishonored her as dead members. Rejoice that by your example you will be able to set many a lost person right and thus save many a dearly redeemed soul; indeed, rejoice at last that you will be able to live in the blessed hope that one day he will confess you before his heavenly Father whom you have confessed here before men in spite of all your disgrace. Amen.

The converted Jesuit.

Jacob Neihing is a strange example of how often just those who are most zealous for their error, when they do it ignorantly like Saul (1 Tim. 1, 13.), are finally brought around by God's grace and transformed into the most blessed instruments for the spreading of the truth. Reihing was born of Roman Catholic parents in Augsburg on Jan. 6, 1579, studied at the University of Ingolstadt, then entered the Jesuit Order and became Doctor and Professor of Theology at the aforementioned University, and finally Palatine-Neuburg Court Preacher. Until then, Reihing was an extremely zealous advocate of the Papacy, not only wrote several writings in defense of it and in alleged refutation of the Protestant-Lutheran doctrine, but also actually persuaded the formerly Lutheran Count Palatine Wolfgang Wilhelm in 1614 to convert to the Roman Church. Reihing was also the main instigator of the fact that the aforementioned Count Palatine expelled not only his former Lutheran court preacher Heilbrunner, but also many of his Lutheran subjects from the Neuburg Palatinate. The reasons which should have induced Wolfgang Wilhelm to profess the papal religion were presented to the world by Reihing in his own writing, which had the title, "The Walls of the Holy City," i.e., of the Roman Church. In short, Reihing showed himself to be a true Jesuit, that is, a right bodyguard of the Pope. God, however, had decided to make this man an encouraging example of the riches of his mercy and the power of his enlightening grace. So it came to pass that Reihing in the

In the year 1621 (through diligent reading of the Holy Scriptures, which he had been compelled to do) he asked against all expectations for admission to the Lutheran Church. He was persuaded to read the Holy Scriptures) to join the Lutheran Church against all expectations. The sensation which this conversion caused throughout Germany was great; even I. Gerhard wrote in that year to a friend in Copenhagen: "That the infamous Jesuit Reihing has come over to our side has no doubt been made known to you; it is indeed to be regarded as a miracle that such a Saul has become a Paul."

Reihing turned to Württemberg, held a recantation sermon in the presence of three Württemberg princes in Tübingen on November 23 of the same year and eight days later a sermon against the Roman sacrifice in the court chapel in Stuttgart. In 1628 he finally passed away as a Lutheran professor of theology and superintendent at Tübingen, gently and blessedly in true faith in his one mediator, our Lord Jesus Christ. Lord Jesus Christ.

We still have several excellent writings which Reihing published after his conversion, and in which he refuted his previous writings written in papal delusion as sincerely and humbly as thoroughly; one of the most excellent of these bears the title: "Die zerissenen päbstlichen Banden. In this book, Reihing himself relates how he came to his knowledge as follows: "My listeners (in the Palatinate of Neuburg), most of whom were Protestants or had only recently been tempted to the Papacy, demanded proof from Scripture, and my adversaries, against whom I wrote and spoke, also drove me into Scripture and challenged me to fight with them from Scripture alone. What was I to do? I was compelled to seek Scriptural proofs for everything, lest in the minds of my hearers, which were still unfortified but so attached to Scripture, it might seem as if I myself had no confidence in my cause, and indeed as if I were compelled to give it up myself. I therefore endeavored to establish the Papacy from the books of divine Scripture and thus to overthrow the Augsburg Confession. This was the purpose of all my sermons, conversations and writings. It seemed to many and to myself that I was fighting with luck; I was already walking along like a highly celebrated victor, and was also considered so here and there. But the reckoning of the Lord in heaven was different; according to his counsel, my fight was to win a completely different outcome. As if by a divine ray of light, the blindness and darkness of my proud spirit was finally dispelled; for a little longer than a year I began to see, with the eyes of my spirit, which was enlightened from heaven, becoming brighter and brighter from day to day, that in all the most important points of controversy the Scriptures were most clearly against the Popes and for the Protestants. And so, at last, not only was the lying truth-blanket pulled off the papal errors, but also the make-up of error that had been put over the evangelical truth was wiped off in my soul. The error I had formerly defended as truth fell, and the purest truth I had fought as error finally awoke in me, and triumphed.

(Sent in by Pastor Th. Brohm.)

From ordinary calling to the preaching ministry.

It seems to be especially necessary in this country to put the doctrine of the ordinary calling to the preaching ministry in the right light and to inculcate it in Christians. Most Lutherans who come to this country - we are talking about the better class among them - seldom know anything thorough about the calling to the preaching ministry, since they had little or nothing to do with it in Germany under the tutelage of the patrons and secular authorities; therefore, this part of the salutary doctrine is a rather foreign field to them. No wonder that in such congregations, consisting of uneducated and inexperienced people, many annoying and harmful mistakes occur when a preacher is appointed. Here in the land of ecclesiastical liberty, however, a far greater responsibility rests upon a Christian congregation than in the old fatherland. Much is placed in its hands; it can bring a great blessing upon itself and its children if it uses its freedom rightly and godly, or also a heavy curse if it goes about its work carelessly, charges itself with teachers, as their ears hurt, and also no longer wants to be subject to the divine ordinances. Well then, dear reader, since you too may sooner or later be called upon to take an active part in the important, difficult, responsible business of calling a preacher, let us learn from God's Word how we are to conduct ourselves in a manner pleasing to God.

First of all, we must know what the preaching office itself is. There are now many who regard the office of preaching as nothing but a good, human institution and institution; as a society chooses its chairman, its spokesman, its secretaries, who are to look after its interests, so also do a religious society and employ a preacher who preaches to it as long as it pleases. But no, we must not look upon the office of preaching in this way if we are to be Lutheran Christians; the office of preaching is a sacred state, ordered by the triune God-self, into which he is ge-

God has appointed white persons from among men to offer the sacrifice for the sins of the world, became high priest and sacrifice at the same time and thereby did to administer the holy sacraments and thus to build them away with the exemplary sacrifices of the OT, He made up to eternal life. God has given great promises to those who truly believe in Him priests, who may all, ministry, through which he wants to give his holy spirit without distinction of class, gender and age, approach the which will build up faith in those who believe. Whoever sits with joy and ask for everything from God in despises this office has no promise that God will grant him the name of Jesus Christ. Hebr. 4, 16. Joh. 16, 23. But his grace in an extraordinary way. As far, then, as the same spiritual priesthood also imposes on every Christian church is different from secular societies and spiritual priest, i.e. every true Christian, the duty to offer associations, so far is the ministry of preaching to be spiritual sacrifices of praise and thanksgiving to God, distinguished from the offices which such societies such as giving his body as a sacrifice to God. arrange among themselves. The Scriptures call the 12, 1. to crucify his flesh together with his lusts and desires, Gal. 5, 24. to do good to the poor and to share with them, Heb. 13,16. especially to confess God's word and the saving faith and to spread God's glory, Matth. 10, 5:20, co-workers with God 1 Cor. 3:9, the ministry of preaching the ministry of the Spirit 2 Cor. 3:6. These and 2. 33. Coloss.3,16.. and therefore to admonish the other glorious names God Himself gives to His ministers: unrighteous, to comfort the fainthearted, to carry the weak, to turn the sinner from the error of his way, 1 Thess. 5, 14. Jac. 5, 19. 20. Matth. 13, 15. It is especially God, therefore, is the one who established the ministry of incumbent on the Christian householder to instruct and preach in his church; he is also the one who maintains instruct his children and household in the word of God, and propagates it in the world, and he will not allow Deut. 6:6, 7. But though all true believers are spiritual anyone else in his church to hold the public teaching office priests, yet they are not all teachers, but only those whom except those to whom he himself has entrusted it. Christ has appointed. Ephes. 4, 11. 1 Cor. 12, 28. 29. We In ancient and modern times there have been people are born spiritual priests in our baptism, we are called who, out of enthusiasm and lack of understanding, have preachers; spiritual priests are all true believers, whether mixed up the office of preaching with the spiritual man or woman, young or old, servant or free; but priesthood of all Christians and have set up the wrong preachers and teachers are only those of them who are principle that every Christian can and should preach and called of God. A spiritual priest, i. e. a true Christian, has teach if he only understands it or is driven by the Spirit to indeed a general qualification for the office of preaching, do so. It is therefore necessary to set the right relation of and we may know nothing of the papist distinction the spiritual priesthood to the ministry of preaching in it between the so-called clergy and laity; according to God's proper light. It is true, and for all true, orthodox Christians will, every preacher should at the same time be a spiritual priest, i. e. a true Christian; but no spiritual priest, even if they are spiritual priests before God, that in Holy Baptism they were so full of the Holy Spirit that streams of living they received the glorious right of grace to appear before water flowed from him, should set himself up as a public God through the only mediator and high priest, Christ. 5:2 teacher in the church, and meddle with a foreign office. Eph. 2:18, 3:12, and to offer spiritual sacrifices acceptable Dr. Luther says: "There you see to God through Jesus Christ, 1 Pet. 2:5. In the Old Testament no one was allowed to touch the sacrifice except the sons of Aaron; but after the eternal Son of God had been baptized, he was not allowed to offer the sacrifice.

Be diligent that there be not a fool's eye there, that thou intrude thyself to preach, whether for the belly's sake, or for honour's sake: for it is dangerous, it will never go forth. If thou art learned, and understandest the word of God, and thinkest that thou wilt bear it righteously and profitably unto others, wait; if God will have it, he will find thee. Dear, let not art rend thy belly. God hath not forgotten thee: if thou shalt preach his word, he will require thee in his time. Set him no goal, time, or place; for where thou wouldest not go, there he will drive thee, and where thou wouldest gladly be, there thou shalt not come." He, therefore, who throws himself out of his own impulse to preach, is certainly not Christ's servant, but the devil's apostle, and cannot possibly take comfort from the divine blessing in his activity; Christians should not hear such a one, but flee him as they would the devil himself, lest they make themselves sharers in other men's sins. If we want to be Lutheran Christians, we must also accept the 14th article of the Augsburg Conf. as true and divine. Conf. as true and divine, in which it is taught that no one should teach and preach publicly in the church or administer the sacraments without a proper profession. It is evident, however, that in this 14th Art. neither the exercise of the spiritual priesthood within the lawful bounds, nor the Christian office of housemaster, is abolished; nor is the Christian who lives among unbelievers and pagans and otherwise has the necessary ability forbidden to help them to the knowledge of God by teaching and instruction; for here the general profession of love extends; nor does this article intend to forbid the layman to administer holy baptism in case of necessity, for necessity knows no commandment and abolishes the order. It is different, however, with the administration of the sacrament of the altar; for since it is not as necessary to an adult Christian as Holy Baptism is to infants, and Christians, in the absence of the sacrament of the altar, can also strengthen their faith by the Gospel, while to infants Holy Baptism is the only means of beatification. For this reason, most of the orthodox scholars of God in our church, Luther in the lead, do not permit the common Christian, even the father of the household, to administer Holy Communion. Cf. Luther's works, Altenb. VI, 434.

Just as the office of preaching itself is God's foundation, so it is also God Himself who places competent persons in the office of preaching. In former times God did this directly, as he called the prophets in the Old Testament, and as Christ called the apostles in the New Testament. This way of calling we have no longer to expect, for though we can neither measure nor aim at God's wisdom and power, yet we have neither commandment nor promise for such an expectation, and we leave it fairly to the

The church is not a direct calling, but an indirect one, that is, through men. God ordinarily calls, after the church is founded and spread out, not otherwise than indirectly, that is, through men; yet such an indirect calling is no less divine than the direct. But the men through whom God calls are the Christian Church, for the latter has the royal priesthood, and therefore also the command to ordain preachers to perform the duties of this priesthood in the public church; to it Christ has given the keys of the kingdom of heaven, Matt. 18:18, and consequently also the power to call preachers to administer these keys, to preach the Gospel, to forgive and retain sins, and to administer the sacraments. How the apostol. We have several examples of how the apostolic church administered this command in the Acts of the Apostles. When the apostles, in accordance with their apostolic calling, could not remain with the churches they had founded, they did not wait until God sent them a teacher directly, but appointed elders in the churches from time to time, not that they imposed them on them without their will or against their will, for they did not want to be lords of the churches, but by letting the churches cast their votes and confirming those thus chosen by laying on their hands. Acts 14:23. 14:23, cf. 6:3-6. Here, then, the apostolic church sets us an example, and serves us as a pattern of how we are to divinely conduct the business of calling. Now because the Christian church is the body of Christ, consisting of many members, in the appointment of the preacher no member is to be excluded, and all are to use their right, but in right order. Here in the V. St., where the secular authorities are in principle no members of the Christian church, and the church, as in the three first centuries, consists only of the teaching and domestic classes, both classes are to share in the business of appointment, and the principle is to be absolutely maintained, that in a congregation in which there are already preachers, no new preacher, nor any school teacher, nor any other church official, may be elected without the consultation and consent of the already existing preachers; for these must in no case be excluded from it, they are rather the principal persons in it; see 2 Tim. 2, 2. Tit. 1, 5. We do not, to be sure, entertain the principle, as if the addition of official persons were indispensable to a lawful calling, as if the persons standing in the office of preaching were the exclusively privileged mediators, through whom the office of preaching was propagated and transmitted in an unbroken succession from the apostles to their successors; we leave this principle to the papists; Rather, we believe that if a small group of orthodox Christians (for we have nothing to do with heretics), in the midst of the irreligious, completely cut off from other

If the congregations of orthodoxy, as may well happen in our last afflicted time, arrange the preaching ministry among themselves, they do right and well, even if they have to do it without the help of other orthodox preachers; only they may see to it that they do it in the fear of God with earnest invocation of God, with conscientious examination of the spirits, and do not burden themselves with an unfit or even unbelieving person to their irreplaceable harm. For God has not bound the calling exclusively to the doctrinal state, but has given it to his church, and where two or three become one, that they ask, that shall be done to them. If, however, other orthodox preachers are known to an isolated congregation, it is undoubtedly in accordance with the unity of the Spirit, as well as Christian prudence, not to avoid their assistance in this exceedingly important matter, and either to have competent persons proposed by them, or to have the person chosen by them examined, so that in this matter, since it is not a matter of money, goods, and life, but of the eternal salvation of immortal souls, everything may be done to prevent pernicious misconduct and deception. It is true that even righteous preachers can be deceived in the examination of spirits, but this does not make their counsel superfluous, and if preachers, from whom one should reasonably expect a keener gift of examination, can be deceived, how much more easily can this deception occur with lay Christians, in whom one cannot always presume the same keenness in the examination of spirits. As little, therefore, as preachers may appropriate to themselves an infallibility or an exclusive right of examination, so little may laymen; but let him who thinks himself so wise, and wishes to stand on his own feet, see that he does not become a fool with this darkness.

Finally, the Godly direction of the professional business also includes the observance of the rules laid down in the Scriptures and the calling of no other person than one who has the qualities required in God's Word. So let us ask, how should a preacher to be chosen according to I Timothy 3, 1-8. 3, 1-8. Tit. 1, 5-9. should be, it depends mainly on 3 things; 1. he must know and confess the pure, saving doctrine from God's word; he must not be an unbeliever or unbelieving person. What the pure doctrine is, however, must be a matter already settled among Lutherans, namely, no other than that which is contained in the precious apple of the eye of our dear Lutheran Church, the unaltered Augsburg Confession and the other symbolic writings of the Lutheran Church. Church Whoever does not profess this doctrine with heart and mouth and wants to make exceptions or clauses here and there, one has nothing to do with him; 2. he must not only know and believe the pure, unadulterated doctrine, but must also present it clearly and emphatically and refute the false doctrine from God's Word.

understand. That is what St. Paul says: a bishop must be teachable, able to teach others as well, powerful to exhort by sound doctrine and to punish those who contradict. But this doctrinal ability is a gift that must be diligently learned and much practiced; such teachers do not fall from heaven, nor grow of their own accord, like mushrooms, out of the earth, but must be educated and trained. So that there is no lack of capable teachers, the Lutheran congregations are obligated to establish and generously support teaching institutions for the education of future preachers and teachers. But how is it that it occurs to so few to ask: what is to become of our children? where will we get teachers, if our present ones go away with death? It would be truly necessary to awaken the sluggish, sleepy Lutherans for once, and to make them seriously aware of their Christian duty. *(3) The preacher should lead a godly, blameless life, so that he not only does not cause trouble and blasphemy, but rather is an example to his flock. 1 Pet. 5,3. Faithful preachers, says the godly Matt. Chemnitius, must be such that the hearers who look to them learn how they themselves should be according to God's will in their speeches and their whole conduct; and just as in the printing press the types print a certain form of the letters, so also preachers should print the form of godliness in their lives; and Augustine says: as much as an ungodly preacher builds up by his teaching, so much he tears down by his evil life, if otherwise one who lives wickedly can build up in any way. For he who is not moved by the doctrine which he preaches in God's stead will certainly teach coldly. Therefore let every church open wide its eyes according to the apostolic commandment 1 John 4:1: Believe not every spirit, but try the spirits whether they are of God. For if the church charges itself with a heretic and false spirit, or with an unfit subject, or with an ungodly and offensive man as a teacher, then it alone is guilty of this, and will have to give account to God.

(Conclusion follows.)

(Sent in by G. H. Löber.)

The false teacher Arius and his end.
(Continued.)

3. rejection of the Arian heresy at the great church assembly at Nicaea, in 325 AD.

As sad as the occasion was for which this great church meeting was called together, it nevertheless affords us, without doubt, many a pleasing and uplifting sight. - We have heard in the preceding section how seriously the

*) Would not the dear brethren in Missouri soon give a full report of the condition of our Seminary at Altenburg, Perry Co, Mo. Just that would be a means of rousing the sleeping ones.

The pious Emperor Constantine made it his concern to help the church of his empire, which had been so deeply disturbed by the Arian heresy, to find peace again.

As respectable as this striving was in itself, it deserves even more recognition when we see that he did not want to achieve this ecclesiastical peace either by violent measures or by prescribed forms of an ambiguous confession of faith, and thus just as little wanted to rule over consciences with secular power as to be content any longer with the untenable veneer of a mere external union. *)

When we now see how he did not let himself be displeased to have the bishops from all parts of his whole empire brought together at his expense from the farthest east and west, to entertain them for several months (others say even longer) and to bring them back to their home country on a free station after the end of the Council, then we must certainly say that this monarch must have had the cause of Christ and the salvation of the Church not a little at heart.

But we will hear more about how he behaved in a Christian manner at the council itself. First, however, let us take a look at the venerable assembly itself.

Three hundred and eighteen bishops, and probably more than as many presbyters and deacons, had gathered in the imperial castle church at Nicaea (in Asia Minor) on long rows of seats raised behind each other on both sides. Most of the bishops present probably first got to know each other face to face, even though their names had been known to each other for a long time. For among them were names that were called with high esteem among Christians far and wide, venerable old men and fathers who, as servants of God, had grown gray in great patience, in tribulations, in hardships and anxieties, in beatings, in prisons, in labor, in vigils and fasts; - There were men among them who still bore the marks of bloody persecution on their mutilated limbs and bodies, as a sign of the Lord Jesus; - practiced fighters who knew how to defend the honor of their Savior in the word of truth and the power of God, with weapons of righteousness on their right and on their left. And how much more could be said of other, lesser-known members of this congregation, whose names history has not recorded, but some of whom are said to have had apostolic gifts.

But the whole great assembly, consisting of the most diverse tribes of peoples from

*) Note. Later, of course, St. Andre Emperors did not behave so Christianly, and used an arrogant despotic influence on the churches for all kinds of political purposes. However, the Prussian government, for example, did not act in a more Christian manner when it arbitrarily prescribed ambiguous ecclesiastical forms, and thereby finally even wanted to force a union between the Lutherans and the Reformed.

The fact that the Christianity of the nations of Asia, Africa and Europe had come together, gives us an obvious and pleasing proof of how far Christianity had come around in the world since the time of the apostles by God's grace, and had been spread everywhere even in the most severe persecutions. Yes, out of the small mustard seed of the kingdom of Christ, which once, not quite 300 years ago, the few apostles had sown into the mighty masses of people with great struggle and resistance, had now, by God's almighty grace, become a great tree, which was able to gather so many souls and congregations under its branches in all countries around, that their shepherds and teachers alone were already such a great number. For the sake of the despised Lord Christ, who had so recently been ridiculed by all the Roman rulers, and whose confession and name had been forcibly forbidden and suppressed by the public laws of the state, a victorious emperor, crowned with worldly glory, now had to arrange an assembly in which the honor and true divinity of this Lord Christ was to be defended before all the world. - Thus God turns the thoughts of the nations! In this way he can also direct the hearts of the great, like the streams of water!

However, many pagan scoffers and philosophers, many curious, idle spectators, had gathered at the Nicene church meeting, who wanted to tickle their ears at the negotiations of the Christians, even challenge them to a quarrel, and try their luck at making their faith ridiculous and contemptible. But we have already told in the first number of these sheets the beautiful example of how one of these arrogant world-wise men was overcome by the simple but powerful testimony of an old faithful Christian and brought to the confession that he could not resist believing likewise.

Certainly more such victories would have been won for the glory of Christ if many of the bishops present had not unfortunately - certainly to the great pain of the others - sought their own glory and in all kinds of jealousy and mutual bitterness had dampened the spirit in them.

When, therefore, the peace-loving Emperor had reverently entered the circle of the assembly, and had sat down at the bishops' bidding, he first expressed his heartfelt joy and thanks to God that he had been granted the privilege of seeing so large a number of God's called servants gathered around him, but then he also exhorted them to put aside all personal quarrels among themselves and to work with him in love and harmony only to attack the real main enemy who had blasphemed the salvific teachings of Christ and so dangerously threatened the peace of the whole church. For this reason, he had a great number of received letters of complaint thrown into the fire, in which they had accused each other and complained to him.

He said that it was up to them to forgive one another for the sake of Christ and to unite in brotherly love, since it was not up to him to decide the matter.

When the venerable bishop Eustathius of Antioch had thanked the emperor in the name of the rest of his brethren and duly acknowledged his Christian spirit and zeal, the emperor went on to say that he desired nothing more than that, after God had given him victory over his worldly enemies and had subdued the tyranny of cruel persecutors of Christians, the church in his lands should also come to peace and, against all heresies and troublemakers, unite on the right ground of the true faith in right unity of spirit. Therefore, as representatives of this church, they should examine the Arian controversy with one another from the prophetic, evangelical, and apostolic writings, which they would have at hand here, and with calm deliberation they should pronounce to one another what is to be punished and rejected in the matter.

Then Eusebius of Nicomedia read a written confession, in which the main point of the whole Arian heresy was expressed so bluntly, but also so impudently, that almost all those assembled could not refrain from expressing their just horror and indignation against it in every way. But when a violent exchange of words arose, and one after another expounded the blasphemous and ungodly nature of that doctrine on biblical grounds, and Eusebius himself became frightened and dismayed, and the scripture he had read was finally torn to pieces before the whole assembly, the emperor again and again admonished Eusebius, the emperor again and again exhorted to gentleness and calmness, damped by gentle encouragement the fire of those who had forgotten themselves in angry heat, and strengthened those whose contradiction, though with decided earnestness, was nevertheless connected with composure and moderation.

Whether Arius himself was present at the meeting is not clear. But he was represented by at least 17 bishops who were on his side, while others present were probably secretly on his side. Among all the opponents of Arianism, however, one young man in particular stood out, whom God had equipped with as much correct doctrinal knowledge as with courage and holy zeal for the cause of Christ. This was the righteous and venerable Athanasius, who at that time still accompanied his beloved bishop Alexander to Nicaea as Alexandrian archdeacon, and supported him vigorously in the battle in his old age.

We intend, God willing, to give a more detailed account of the whole life of this great Doctor of the Church in these pages at a later date, from which the Christian reader will then recognize still further what a strong support and pillar of the Church this witness of the truth is.

He also told us how much he had to suffer for the sake of the truth from the vengeful and malicious persecution of the Arians. For now, we will remain with the Nicene church meeting and only note the following about its further progress and the final result:

To be sure, the Arian-minded could not long resist the unanimous testimony of the great majority and had to admit in writing and orally that Jesus Christ was true God; but they deceitfully associated with it another concept, namely, that He was God only in so far as the Holy Scriptures also mention angels and holy men. Scripture also often calls angels and holy men gods. Holy men are often called gods. If one now answered them still more definitely that He was the true God, they again admitted this only with the false clause that He had been made for this purpose by God. If, on the other hand, it was testified to them from the Scriptures that he was God by nature, they were also satisfied, for they said, "We also are of God, from whom are all things.

Thus one Eusebius of Nicomedia twisted and turned with his like-minded party to maintain their error as long as possible, and yet to hide it as much as possible, lest they should be deposed and excluded. *) Even the other Eusebius, the oldest famous church historian and bishop of Caesarea in Palestine, who at least was not averse to the Arians in his heart, only wished that they should remain with the more general expressions in which the church had hitherto spoken of this article. But it was rightly felt that this would not settle the matter and would not adequately prevent the misinterpretation of this biblical expression against the new heresy. Therefore they collected once more all the biblical passages in which the true deity of the Son of God is spoken of, and drew from them the conclusion that, although it could also be said of the creatures that they were of God, because, without having an existence of their own, they had been created by God, yet that the Son was of the Father in a quite different way, namely, "God of God, light of light, true God of true God, born, not created, and of the same essence with the Father." This understanding of the Word of God, as the Church has known and understood it from time immemorial, in complete conformity with the whole of Holy Scripture, they now, in order to protect the Old Apostolic Creed from heretical misunderstanding, pronounced in that more closely defined symbolism which the orthodox Church, in the collection of its symbols, has called the "Nicene Creed," unanimously adopted and preserved to this day.

This confession was now presented to the assembled fathers for signature by imperial command, and was actually signed by all of them, including the two Eusebius (although they later declared otherwise). Only two Arian bishops, Theonas and Secundus, refused to sign, and with their Arius were deprived of their offices, excluded from the Church as enemies of Christianity, expelled to Illyria, and

all the writings of Arius most severely frowned upon. -

What else was decided at the Concilio of Nicaea for the settlement of the disputes about the time of Easter and about other ecclesiastical matters, we now leave undecided and give in the next and last section only the important and warning account of the terrible end of Arius.

(To be continued.)

Random Thoughts.

Indifference, on the other hand, as to whether the doctrine is pure or false, is usually more dangerous than hard insistence on false doctrine. With indifference the search for truth ceases; but zeal for such false doctrine easily turns into zeal for the right one when God opens the eyes. Revelation 3:15, 16.

Do not say: if the false teachers are attacked hard, they usually only get worse instead of better! - It does not make them worse, but, if it seems so, it only makes them more obvious.

Do not say: What is the use of all fighting against error; the false teachers are not converted! - Even if they are not converted, they are driven into the Scriptures; they are awakened from their sleep by the answer, and restrained from departing more and more from the Scriptures. Now this does not bring the fighter for truth the joy and honor of a victor, but it benefits the congregations of false teachers, who are somewhat hounded into zeal. This is reward enough for a little ridicule and slander, which of course always follows the testimony of truth.

False teachers always have the sheep's clothing on, but the wolf nature hidden underneath; right teachers, on the other hand, sometimes have rough fur, but lamb nature underneath.

Shameful prejudice.

When Duke George received a copy of Luther's book, "Whether Men of War Can Also Be in a Blessed State," on which Luther's name was omitted, he liked it so much that he said to Lucas Cranach, who was then working for him in Dresden: "Behold, Lucas, you always praise your monk at Wittenberg, Luther, how he alone is so learned and alone can speak good German and alone can write good Bucker; but you are mistaken in this as well as in other things. Behold, I have also a little book, which is good and better than Luther could ever make." The painter looks at the book, and pulling another copy of the same book out of his pocket, he says: "Gracious Prince and Lord, Luther made this little book, only his name is not on it. Here is one which he himself gave me, on which his name is printed." The duke saw that this was so; became angry, cursed, and said: It is a pity that such an unholy monk should have made so good a little book!

*)Note. The same ambiguity is still found among innumerable preachers who neither want to give honor to the truth nor lose their offices. And oh! how many congregations are deceived by such!

(Sent in by Pastor Th. Brohm.) From ordinary calling to the preaching ministry. (Conclusion.)	
The circumstances here make it necessary to say something about the so-called temporary appointment. In this country, as far as we know, it is, with rare exception, the custom among Lutherans to appoint a preacher only for a certain number of years and, after the expiration of that time, to elect him anew or to put another in his place, regardless of whether there is just complaint against him or not. As far as we know, the first traces of such a temporary appointment in the Lutheran Church are to be found during the so-called Interim of 1547-52, when several southern German imperial cities appointed their preachers only for a certain number of years because of the precarious situation in which they were placed by Emperor Charles V.; and although this state of emergency was terminated by the Treaty of Passau in 1552, they nevertheless retained this manner, doubtless for no other reason than to keep the teaching profession always in a humiliating dependence on the secular authorities. Later this temporary profession disappeared in the Lutheran Church of Germany, and we do not encounter it again until here in America. We cannot in any way approve of such a temporary profession, but rather consider it quite reprehensible and unworthy of a Lutheran congregation, for the following reasons: 1. It flatly contradicts the doctrine of the divinity of a proper profession. Above we have proved how the Christian congregation is not the mistress, but only the servant and instrument by which God calls. Now, if a calling is lawful and therefore divine, it is not in the power of any man, nor of any congregation, to determine in advance how long the calling shall be valid; but a congregation is bound to let the preacher whom God has given it, and who faithfully administers his office, stand as long as God himself lets him stand, that is, until God sends him by another divine calling to another congregation, or until he transfers him from the contending to the triumphant church by a blessed death. As little as the preacher without heavy	A preacher, who has violated his fidelity to the shepherdthe preacher who fears God's judgment more than he out of mere arbitrariness, desire for change,desires man's days, especially offending the influential convenience, avarice, ambition, or other carnaland respected members by his sharpness, only be considerations, may not leave his congregation, overprepared to fail at the next election; but he must not say: which the Holy Spirit has made him bishop, Acts 20:28.you uncircumcised in heart and ears, you always resist 20:28; just as the congregation may not arbitrarily dismiss the Holy Spirit, you reject God's word by sending me its lawfully appointed preacher, otherwise it degrades theaway; they will wipe their mouths and say: do we not ordinary appointment to a worldly rental business. About have the right to do this? Art thou not made one with us, this mischief Mart. Chemnitius complains of this to serve so and so long? We are free men; we will not be nonsense: "Even in our church," he says, "many do not deprived of our liberty. Truly, a beautiful liberty the devil understand this matter correctly; for just as one who hires has invented! So must the temporary profession serve a servant has the power to send him away if he wishes, the secret enemies of truth for the sounding board of so some think that they have the power to send away their wickedness! If the preacher is a heretic and false preachers, even if they have no just cause. (2) The teacher, or if he leads an obviously criminal course, the temporary profession is contrary to the love which a congregation should not tolerate him and, after a just and church owes to its preacher. The apostle saith, Gal. 6:6, impartial examination, should deprive him of his office; He that is taught by the word divideth it with all good but if he is innocent and faithful in his office, the things to him that teacheth it. Be not deceived; God is not congregation owes him all honor, love, and obedience, mocked. But where is this love so earnestly bound up with and should regard him not as a servant of men, but as a faithful pastor (we do not, of course, take the word of servant of Christ, and receive him as an angel of God, hirelings and belly servants), when one who has prepared even as Christ JESUS, Gal. 4:14. In our opinion, himself for the preaching ministry with much expense and therefore, no orthodox congregation should and may diligence from his youth, and has not generally been able to issue such a temporary hiring profession without grave to accumulate any treasures in his ministry, is dismissed sin, and no preacher may put up with such a one, again after two, five, or more years, and sent into misery otherwise he makes himself a party to other people's with wife and child? If the world does this, one is not sins. - It remains to speak of ordination. Ordination, if we surprised, for it has not learned otherwise from its father, really speak of it and distinguish it from vocation, is the the devil; but if a congregation that calls itself Lutheran public and solemn confirmation of a calling; by it the does it, one does not know whether to be angry at its office of preaching is entrusted to a competent person courage or to pity it for its blindness. (3) The temporary who has been called to it by the church; he is profession is opposed to the obedience of the hearers to consecrated to this office by prayer and the laying on of their teacher and pastor. Heb. 13:17. it is said, Obey your hands, made certain of his lawful calling, and publicly teachers, and follow them; and Luc. 10:16. he that and solemnly reminded of his official duty in the heareth you heareth me. So if a righteous servant of presence of the whole church. These are the words of Christ proclaims the word of God in integrity and power, the acknowledged orthodox John Gerhard in his ^Doo. and without regard to his person, he carries out the the sol. äs rvin. eeel. Loot. XII. §139 et seqq. The same ministry of consolation and punishment according to the goes on to prove that ordination, though not expressly guidelines of the Holy Scriptures, then the congregation commanded and instituted by Christ, is not to be found is not in need of a church. If the congregation is disgraced a trace of it in the sacred Scriptures, further that it is not by the divine majesty, it owes him obedience. But the an ordination which is expressly commanded and great multitude does not want to suffer this; the preacher instituted by Christ. Scripture, and that it is not a should preach gently and put a cushion under the arms sacrament in the proper sense. of the wicked. Has now

The Church is of the opinion that the ordination of a person is not in the true sense of the word, nor that by it an infallible character is impressed on the ordained person, as the papists teach, nor that it is absolutely necessary for the lawful conduct of the office of preaching; where, therefore, it is not possible to obtain it, a person duly appointed by the Church may also preach and administer the sacraments without ordination; Nevertheless, in case of necessity, it should never be omitted when the office of preaching is appointed, partly because we have no reason to depart from the usage of the apostolic church, in which preachers were ordained by the laying on of hands of the elders and prayer, and consecrated to God, as it were, Acts 6, 6.13, 3. 6, 6.13, 3. 1 Timoth. 4, 14. 5, 22. 2 Timoth. 1, 6. partly because of their beneficial use. And in the same way we think of ordination neither higher nor lower, and do not want it to be despised or omitted in any way, but are rather of the firm conviction that it must be maintained in all seriousness in our broken times, where the purity and unity of doctrine has almost disappeared, and even the Lutheran church threatens to dissolve more and more into individual sects and parties, must be maintained in all seriousness as a blessed means of preserving the purity and unity of the faith among the Lutheran congregations, of inculcating the great importance of the ministry of preaching in preachers and congregations, and of helping to propagate the noblest jewel of pure, unadulterated doctrine in the church through the divine ministry of preaching. May God, who founded this holy and high office, preserve it unharmed among us and thereby also continue to gather a church among us, so that He may be rightly recognized, praised, and glorified by it in this life and in the life to come, from eternity to eternity. Amen.

Editor's Epilogue. - From what has been said above, it is logical to conclude that those preachers who let themselves be hired for only one year, etc., must be regarded not as appointed ministers of Christ and His Church, but as ministers of men. As n. a. Kromayer writes: "Of those who have the right of appointment, the office of preacher cannot be conferred in the manner of a contract for a certain number of years, nor with the reservation that the person appointed may be freely dismissed again. The power to enter into such a contract is nowhere conferred or abated by God on those who are to be called. Therefore neither the one called, nor the one to be called, can regard such a calling and dismissal as a divine one." [lbeol. POS. pol II. p. 530.] The excuse is of no avail, that the American churches do not usually do otherwise; for that most of the churches here do not want ministers of Christ, but church servants and church keepers, is the fault of the local preachers themselves. If all genuine

If Christian preachers did not accept the clause that the congregation could arbitrarily keep or dismiss the preacher after a certain period of time, the congregations would not only soon comply, but this would also have the most beneficial consequences. The congregations would get a better idea of a true servant of Jesus Christ; they would be more careful when appointing a preacher, and not think, if the one taken is a rogue, you can get rid of him again after a year. The ignorant country people, who here so often use the preaching ministry as a means of earning a living, and let themselves be used like cowherds, would soon be unmasked, and at least would not be employed any longer by any Christian-minded congregation.-Finally, it will perhaps be objected that a temporary appointment is preferable because there are so many, especially in this country, of whom it becomes evident shortly after their appointment that the congregation has been mistaken in them; if such a one had been appointed for life, his congregation would have been very badly off, while in the case of a temporary appointment it could quickly get rid of a bad subject by paying him only his annual salary. To this we reply: if a congregation appoints a preacher according to God's order for life, and the preacher is revealed to be a heretic, or if he conducts an annoying course of conduct, then the congregation can just then get rid of the wolf much more easily and quickly than if it has made itself obligated against him at least for a year by a contract that is valid in court. As soon as the preacher is revealed to be a wolf, not only can, but the congregation must leave him without further ado and flee, and thus from this moment on all obligation of the congregation against the recognized deceiver ceases. Such a one is set apart by God in his word, so the congregation may and ought to regard him as such, declare him to be such, and treat him as such.

(Sent in by G. H. Löber.)

The false teacher Arius and his end.

(Continued.)

4. the end of Arius.

In the previous section we considered the great and important church assembly at Nicaea, which Luther rightly calls "the best concilium" that has been held in the church since the oldest apostolic one. Every righteous Christian has to praise God that at that time the highly important article of the true Deity of Jesus Christ and the Holy Trinity was so victoriously defended against devilish falsification and false doctrine by such a great cloud of witnesses, and that the purely biblical confession of it was established anew in the church as a dam for all times to come.

To be sure, the older and newer unbelief be

They want to claim that the actual church doctrine of the divine Trinity had only arisen at that time, but had not been taught that way before, since the time of the apostles. But just as in the papacy the whole of Lutheranism, even though it restored only the old Apostolic doctrine, was called a "new religion" in order to protect the old and time-hallowed errors all the better, so many preachers of reason, in order to whitewash their unbelief, would like to make the Nicene Symbol suspicious, as if something new and hitherto unknown had been found in it with regard to the Holy Trinity. The first thing to be said is that the Holy Trinity is a new and hitherto unheard-of thing.

Every unprejudiced Christian, on the other hand, can convince himself from the whole Word of God that in both the Old and New Testaments no one believed in any other than the triune God as confessed by the Nicene Fathers. It is true that even in the times of the apostles, under the wise and governing hand of God, all kinds of heresies often served to develop the opposing truths from God's word and to better guard them on all sides with reason and counter-reason; but when the apostle Paul, for example, in 1 Corinthians 15, against certain false teachers, sets forth, proves, and justifies the doctrine of the resurrection of the flesh in greater detail, this doctrine in itself was not a new and different doctrine than that already contained in other parts of the Holy Scriptures. Scripture. In the same way, the Arian heresy was the cause of the doctrine of the Holy Trinity's being abandoned by the then Church. The Arian heresy was also the cause of the doctrine of the Holy Trinity being developed and proven by the Church of that time from the Holy Scriptures. However, the devil and all those who want to call this doctrine a mere human invention of the church teachers of that time must be defied!

But we return to the history of the church itself at that time and ask: what was the success of the great efforts that were made at that time to preserve the pure doctrine? The answer to this is that in a large part of the Church, and especially in Egypt, where the Arian controversy had broken out, the peace of the Church was restored for several years, and the Emperor Constantine did not fail to call upon the teachers and congregations in a special circular letter to give thanks to God for this new victory over the satanic empire and to hold fast with one accord to the true confession of the true God. Eusebius of Nicodemia, however, who soon after the Nicene Council became unfaithful again to the orthodox confession, which he had first signed, was dismissed from his office by imperial order and put out of the country. By imperial order he was dismissed from his office and expelled from the country.

But in spite of all these successes, the course of events took a completely different turn after only a few years. A certain presbyter, who was secretly in sympathy with the Arians, had served as confessor to the

Imperial. Constantia had a great influence on this lady, himself, and was dismissed by him with an honorable, To whom his wickedness was to be revealed, as it had and brought her more and more to the conviction that justifying testimony; but the less could the vengeful first come to light through that first Alexander in Egypt. - injustice had been done to Arius. Constantia disclosed enemies rest, and were always thinking of new plots, how Now the emperor ordered the later bishop of that name this to her brother, the emperor, by whom she was dearly they might draw the easy-moving emperor to their side. to readmit Arius to the Christian community, and his loved, and had him promise her on her deathbed that he Therefore they not only bribed a wicked woman to accuse whole party was already looking forward with loud would make amends for the injustice done. If the righteous bishop Eustathius of Antioch of adultery, for rejoicing to the day when this would happen. Then Constantine had had such a faithful pastor and fatherly which reason this faithful servant of God had to end his Alexander, who under such circumstances could no counselor around him, as a later Elector John the life in exile, but they also accused Athanasius of several longer expect help from men, turned with ardent Steadfast had in his faithful and beloved Luther, he acts of murder which he had committed. Among others supplication to the almighty helper in heaven, went into would undoubtedly have stood firmer in the new storm things, he was said to have killed a certain bishop the church, and there remained for several days, with of temptation that now came over him. But unfortunately Arsenius and to have cut off one of his hands in order to many tears, in fasting and prayer, while the the emperor, who was perhaps still little experienced in practice sorcery with it. And indeed, at a synod in Cyrus congregation did the same for themselves and cried out the testing of spirits, was just then surrounded by several in 335 A.D., where Athanasius was to answer for all these to heaven with incessant cries to God that the Lord Semi-arian bishops, among whom was that other charges, a withered human hand was shown which he would look into it and have mercy on them and take care Eusebius of Caesarea. *) These people made every was supposed to have cut off from that Arsenius. But God of them. - Meanwhile the day approaches when Arius is effort to persuade the emperor that the whole struggle helped that Athanasius was able to present Arsenius not to be introduced into the church in a solemn procession. against Arius was basically nothing more than an empty only alive, but still in possession of his two hands, and to Then Alexander, with his friend Macarius, went into the dispute of words, whereby Arius himself had never so disgrace his enemies for the sake of this and all other church again, prostrated himself on his face at the steps denied the divine dignity of the Lord Christ. accusations, that even some of his most bitter accusers of the altar, and implored God with great fervor of his admitted their blatant injustice and asked his forgiveness. soul that He would not let the wolf, who was now coming

And so it happened that the emperor became weak and recalled Eusebius of Nicomedia and the other in sheep's clothing, come among the right sheep and exiles, and had them reinstated in their former offices because of several other accusations that had been tear the flock to pieces; but if, according to His not as Arians, but as supposed orthodox Trinitarians pressed out of some Christians there with clubs and unsearchable counsel, He would allow this to happen, (that is, those who believe in the divine Trinity). From whips by a commission of inquiry sent to Alexandria, He would call him, His servant, from this life even before Arius himself, however, Constantine had a confession of despite all the witnessing and intercession of many then. - Here with he went home weeping. And the next faith drawn up, which, of course, was deceptively righteous people. The emperor, however, who still morning, as Arius was about to enter the church with a enough worded that it should not have led the emperor wanted to take care of him, was finally angered against long, triumphant retinue, he was suddenly overcome to a different judgment about this dangerous man. But it him only by the fact that it was said that Athanasius had with fear near the imperial town hall. And when Arius was not until Arius had been examined by a number of wanted to hold out tragedy, which should have been was about to enter the church with a long and triumphant Oriental bishops, to whom the matter had been brought from Alexandria to Constantinople. retinue, he was suddenly overcome by a violent fear and entrusted, and had likewise been acquitted in favor of such pain in his abdomen that he had to leave the the emperor, that he was sent to Alexandria with the complaints and quarrels against him, was expelled to procession and look for a place where he could get imperial order that he should be acquitted. He was sent to Gaul in 336. The triumphant enemies, however, thought relief. Meanwhile, the crowd waited impatiently for Arius to return; but he did not return, and was finally found to Alexandria with the imperial order that he should be as it had happened before with him in Jerusalem, was dead under the ghastly and hideous sight of all his entrails gone from him. reinstated there in his presbyteral office. now also solemnly accepted into the ecclesiastical community in the imperial capital Constantinople. The

Thus Athanasius, perhaps only to put an end to the triumphant enemies now finally thought they had found a example for all who walk in his footsteps! - And oh! how little did the Arians of that time allow themselves to be unanimously elected Athanasius as his successor on his happy moment when Arius could be solemnly and warned by that judgment! The Emperor Constantine recommendation, the latter opposed the resumption of publicly readmitted into the ecclesiastical community in himself died shortly afterwards, in A.D. 337, and it is not Arius with such firm determination that the Emperor the imperial capital Constantinople, and then perhaps known what other impression the terrible death of Arius could not induce him to change his mind even by threats soon be promoted to the office of bishop. made on him than that shortly before his end he

But after the venerable Bishop Alexander had died a blessed death in Alexandria in the fifth month after the received Holy Baptism from that Eusebius in Nicomedia. Nicene Council, and the whole congregation had He was baptized by Eusebius in Nicomedia shortly unanimously elected Athanasius as his successor on his before his end, but he did not become an Arian recommendation, the latter opposed the resumption of according to his actual confession. Arius with such firm determination that the Emperor warned by that judgment! The Emperor Constantine himself died shortly afterwards, in A.D. 337, and it is not could not induce him to change his mind even by threats known what other impression the terrible death of Arius

Now while Arius and his party resorted more than ever to the most malicious lies in order to overthrow made on him than that shortly before his end he Athanasius, the latter answered to the emperor received Holy Baptism from that Eusebius in Nicomedia. He was baptized by Eusebius in Nicomedia shortly

*) These Semi-Arians or Half-Arians did not teach, as Arius did, that the Son was a creature; but they also did not want to confess with the Nicene Symbol that he was of the same nature as the Father (*homousios*), but only of a similar nature (*homoiousios*). Thus they deceitfully smuggled in another false leaven with a single added letter which again could have leavened the whole dough. - How few Christians still believe today what Galat. 5, 9. 2c. is written!

Once again the deceived emperor, as if he did not suspect anything good, took the hypocritical Arius before him in order to assure himself of his orthodoxy. When he asked whether Arius accepted the Nicene decisions, he signed them without refusal. The emperor demanded that Arius swear to them. This also he did. "If thou hast sworn aright," cried the emperor at last to him, "it is well with thee; if not, thou shalt not escape the judgment of God." - And behold, what happened! - But under his sons and successors the Arian heresy, more than ever, took hold again, so that besides many other heresies, by which the church was devastated, under Constantius there were only 2-3 righteous bishops left, who had not accepted Arianism. But if we now look to later times and to our own, we cannot refrain from making the following concluding remarks on the above historical account:

(1) Arius once asserted that, except in one article, in which he taught otherwise, he agreed with the church in all other things; yea, he thought he believed the doctrine of God the Father, of redemption, of justification, of the sacraments, and the like, even better than those Christians who called themselves orthodox. But he was very much mistaken in this; "for he that denieth the Son hath not the Father," says John in his first epistle, Cap. 2:23. "And he that hath not the Son of God hath not life,"

Cap. 5:12. Therefore Arius had neither the right knowledge of the Father, nor the true, living and saving faith of the forgiveness of sins, and so forth.

If we first apply this to the Roman Catholic Church, it professes, indeed, as well as the Apostolic, so also the Nicene and Athanasian Creeds; but by its papist heresies of the Spirit, and long known gross heresies, yes, by its enmity against all confessors of the only just and saving faith, - it cancels those Christian creeds again, and contradicts them in such a way that with it, too, a quite different Christ, and therefore a different Father, another forgiveness, and altogether quite different forgiveness. It is a different Christ, and therefore a different Father, a different Comforter, a different forgiveness, and altogether a different faith than that which the Holy Scriptures alone teach leading to salvation. The first is that of the Lord.

Therefore, may Mr. Oertel, in his so-called "friend of the truth," still take so much trouble to justify even the most atrocious errors, which he once abhorred; may he now excuse and defend the whole papal life of shame and the bloodthirsty inquisitions and persecutions, with which the Roman See has defiled itself for centuries; May he, on the other hand, with nameless blindness, derive all the stains and evils of the last three centuries only from the highly blessed work of the Reformation, and thus faithlessly deny and condemn the true faith of his Lutheran fathers, we want, with God's help, to be faithful to this Lutheran, as to the actual Old Catholic, i.e. truly Christian, faith. i.e., truly Christian faith, as Mr. Oertel himself, on his departure from Perry County, exhorted some members of his former Lutheran congregation "that they might remain faithful to the known truth, even if he should once fall away from it."

(Conclusion follows.)

(Sent in by Pastor Schieferdecker.)

On the evaluation of Methodism.

In No. 24, Year 6, of the "christl. Apologeten" a certain Carl Kóneke from Mascoutah, Ill. writes: "Six joined our (Methodist) congregation, among them was an Israelite, a young man, who received Holy Baptism on the 2nd day of Pentecost. This also caused a great celebration in the congregation. He does not yet have the testimony of the Holy Spirit, although he has been longing for it; but I hope that the Lord will soon reveal Himself to his soul and give him life according to his faith. This is a striking proof of the rapturous views of the workings of the Holy Spirit which prevail among Methodists. According to the statement of the referent, that Jew had the

The first baptism was received, but not yet the testimony of the Holy Spirit. Therefore, according to Methodism, the testimony of the Holy Spirit is not at baptism. Therefore, according to the Methodist view, the testimony of the Holy Spirit does not take place at baptism. The Scripture teaches us differently, "There are three that beget on earth, the Spirit, and the water, and the blood: and the three are together." 1 John 5:8.

Now if by water is to be understood Holy Baptism, as even the Methodists cannot deny, how then may they separate the testimony of the Holy Spirit from Baptism, since Scripture evidently teaches the opposite! Does not Christ also put water and the Spirit together? "Verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5.

But the Methodist does not believe that the Holy Spirit works through baptism; therefore he seeks, in addition, a direct testimony of the Holy Spirit. This is the enthusiastic leaven which pervades all their doctrine, as well as all their practice. They disregard the ordinary means of grace, Word and Sacrament, and seek the assurance of adivine grace and the truthfulness of the divine work of grace in their souls, not from Word and Sacrament alone but chiefly from the feelings of their hearts, which they derive directly from God. Think what treatment, or rather maltreatment, of souls springs from this. As one example among many may serve that Israelite, certainly good, but deceived. He was baptized, certainly out of a sincere desire for salvation and grace, for the speaker himself testifies that he sought with longing. Where there is a longing for grace, man is also capable of grace. Accordingly, the little spark of faith in the honest Israelite should have been awakened and nourished, in order to be able to grasp with joy the great promises of God in baptism. But instead of this, doubts about grace are first cast into the poor baptized man's heart. For because the Spirit does not yet spring up in him, or laugh, or give any other methodical signs of his presence, he is forced to struggle for the testimony of the Holy Spirit. The poor man falls into fear and confusion; he does not dare to believe that he has already received this testimony with his baptism; he settles into the assumed form and confesses that he has not yet received the testimony, but that he is seeking it. Thus the poor man is deceived into turning away with his confidence from the promises of God and the divinely ordained means of grace, and giving himself up instead to the deceits of his own heart. The consolation of Holy Baptism is now entirely lost to him; it is nothing to him but an empty ceremony; and what can he still care for this ceremony, if it has not given him the most important thing, the assurance of grace? Thus the Methodist, perverse treatment of the soul destroys all firm confidence in the word and promises of God, and leaves man to the self-deception of his own heart. The good fruit awakened by the preaching of repentance is soon nipped in the bud by the unscrupulous treatment of the soul, and instead of a healthy, well-formed man in Christ, a freak is born.

N. S. - Just now the sender sees from No. 14 of the "Apologist" that he has received a reply to his "Call to Lutherans" 2c. The sender intends to present this answer in the next number of the "Lutheran" as a new sample of the Methodist spirit to the aforementioned reader. reader as a new sample of the Methodist spirit.

Instruction for those who are challenged because of weakness in their faith.

(Taken from Nikol, Selneccers *Conc. funeb.* I. S. 130.)

If our faith feels weak in our heart, we should pay attention to it, as God's word itself teaches us:

1. That faith is the work and gift of God, 1 Thess. 3. Joh. 6.

(2) That we may inquire of ourselves, and examine whether we will gladly believe, and wish that our faith were stronger and more powerful. If the will be there, God's work and power is there. For the tiny willing is God's power and effect, as St. Paul testifies that God also works the willing in us. Therefore even a weak, little will is God's work.

003 That we may consider the ground and foundation of our faith, which is not our feeling, constitution, strength, worthiness, works, or merit; but is the only merit, innocence, satisfaction, obedience, suffering, wounds, and death, and the blood of JESUS CHRIST, which we take hold of and appropriate to ourselves by our faith, as by a means, hand, and instrument. As a small, weak child grasps a precious ring with its weak little finger, no less than a great, strong Samson can grasp this ring with his whole fist, since it is a single ring, which is not diminished by the weakness of the child and not increased by the strength of the strong Samson. It is and remains one ring, namely one merit, one satisfaction for the weak and for the strong, yes, more for the weak than for those who are strong.

004 Belongs the dear prayer of a humble heart here, according to the example of the afflicted man, who had a poor possessed child, and to whom the Lord said, "If thou couldst believe, thou wouldest be helped: for all things are possible to him that believeth." "O Lord, (saith the afflicted father, weeping hot tears,) I believe; come thou to the help of my unbelief."

005 Knowing that the Holy Ghost himself worketh and continueth our prayers, sighings, and tears, and warms and cheers them up, that they go forth fervently, and pass through the clouds, and fill the ears of God; as Paul testifieth Romans 8, that the Holy Ghost helpeth our infirmities, and defendeth us with unspeakable sighings; and we cry by him, Abba, dear Father; wherefore he is called a Spirit of prayer and grace. Paul testifies in Romans 8, that the Holy Spirit helps our weakness, and represents us with unutterable sighs; and we cry by him, "Abba, dear Father;" wherefore he is called a Spirit of prayer and grace, Zech. 12, which bears witness to our spirit, that we are the children of God.

006 We have the comforting promise, that the Lord God will not break the bruised reed, nor quench the burning wick. Matth. 12.

If we ponder these six points in our hearts, we will be able, by God's grace, to endure and overcome the temptations that come from the weakness of our faith, and the longer we live, the more we will attain to our blessedness through all adversity. And so we live, and so we die, and so we are saved.

(Sent in by Rev. Schieferdecker.) **Deemed proof that the Methodistists are a sect.**

One would scarcely believe how a paper which gives itself the honorable name of Christian apologist (i.e., a defender of Christian doctrine) can so completely forget its aim, and instead of being for Christ, appear as an enemy against his holy divine truth. This the "Apologist" has shown, as he has done several times before, and especially in his 14th number of April 4 of this year, in which he reveals his bitterness against the "Lutheran," and in particular against an essay in it, which, without any hostile intention, had flowed from the heartfelt desire to give erring brethren a pointer to the truth. Since the "Apologist" challenges us to open warfare, it behooves us not to flee the controversy of the Lord out of a false love of peace, but to fight joyfully for the faith of the Gospel. The "apologist" first wants to prove that the Methodists are a sect, and claims that no one has yet proved this. Thus it has been in vain what, among others, the astute Dr. Sihler wrote so clearly and sunnily in the Lutheran Church Magazine. Kirchenzeitung has proved so clearly and brightly? And yet the "apologist" may so brazenly assert that no one has yet furnished proof that the Methodists are a sect? By this he testifies how little he regards a proof founded on God's clear word, and how little inclination he has to acknowledge the truth when it touches the rotten spots of his church. How should we expect him to be more willing to accept this proof now, if we repeat it at once briefly and summarily! And yet we want to do it, not only for the sake of the "apologist," but especially for the sake of those who, though misled by him, are not yet so blinded that no ray of truth could penetrate the fog of their prejudices.

A sect, according to the Scriptures, is a community of people who have departed from the teachings of the prophets and apostles. A sect, according to the Scriptures, is a community of people who have departed from the teachings of the prophets and apostles and who, through their false doctrine, have caused the church of God to be divided and torn apart.

persevering in their error, and opposing the true church and doctrine. For Rom. 16:17, the apostle says: "Now I exhort you, brethren, that ye take heed of them which divide and cause offence, beside the doctrine which ye have learned, and depart from the same. For such serve not the Lord JESUS Christ, but their bellies; and by sweet words and glorious speech they deceive innocent hearts."

If the "apologist" wants to prove that the Methodists are a sect, let us first point out to him their false doctrines of baptism and the Lord's Supper. It may, after all, be something often said which we reproach the Methodists with in regard to the sacraments. But we must repeat it so often and so long as they insist on the glory and name of the true church. The less weight the sects lay upon the most holy endowments of the Lord, baptism and the Lord's Supper, the more the orthodox church is urged in her conscience to bear witness to the truth. Of baptism the Methodists teach, according to their Church Order, pag. 17: "It is not only a sign of Christian profession, whereby Christians are distinguished from the unbaptized, but it is also a sign of the new or regeneration." That is, in other words, it is only an image whereby the how-birth is presented. Yet the Methodists deny that by baptism the regeneration truly and really takes place; for so much every one can see, that the image of a thing is not the thing itself. But in this the doctrine of the Methodists is positively contrary to sacred Scripture. For St. Paul, in express words, calls baptism a bath of regeneration and renewal of the Holy Ghost. Tit. 3, 5.

Just as contrary to Scripture is the doctrine of the Methodists concerning the Holy Communion. For they say, according to their Church Order, p. 15; "The means by which we receive and partake of the body of Christ in the Lord's Supper is by faith," and "only those partake of the body and blood of Christ who partake of the sacrament in a worthy manner and in faith." That the Methodists do not believe in the true, essential presence of the Body and

They believe in the body and blood of Christ in the Lord's Supper, as they have only too clearly stated in the Apologist and elsewhere. In this confession, taken from their church order, they somewhat conceal their unbelief, but they nevertheless betray themselves by accepting only such partaking of the body and blood of Christ as is done by faith. He who considers the sacramental eating and drinking of the body and blood of Christ under bread and wine in Holy Communion to be nothing else than the spiritual eating and drinking of the body and blood of Christ through faith, abolishes the essentials of the sacrament and retains no more of it than what we also have apart from the Lord's Supper. For to eat Christ's body and blood by faith is to appropriate the benefits and merits of Christ in faith. The Methodists, therefore, according to their doctrine, receive in Holy Communion nothing but what they believe. The Methodists, therefore, according to their doctrine, receive in Holy Communion nothing else than what a Christian who stands in faith can also enjoy at every common meal. The "apologist" may complain that Luther was so firm and unbending in the doctrine of the Lord's Supper; he only proves how well-founded our assertion is that the Methodists consider this most holy endowment of our Lord Jesus Christ to be nothing.

The third mark that the Methodists are a sect is their false doctrine of justification. While other Christian sects, in spite of their false doctrine of the Holy Communion, have never submitted to attach a higher value to the walk of Christians than to the Holy Communion. While other Christian sects, in spite of their false doctrine of the Holy Communion, have never dared to attach a higher value to the walk of Christians than to the holy sacraments, and have regarded it as an abominable hope. The whole doctrine and practice of the Methodists proves that they esteem their works and their conduct more highly than the righteousness which comes from faith in JESUS Christ and is sealed to us in Word and Sacrament. Among others, the "Apologist" reproaches the Lutheran Church. Among other things, the "apologist" mockingly reproaches the Lutheran Church: "It seems that the Lutheran Church places a higher value on righteousness. Church places a higher value on the doctrine of the sacraments than on the way of life." Such an accusation from the mouth of a Christian! - Who can read it without indignation? Herewith

the "Apologist" himself has given the stamp of approval to our assertion that the Methodists are a sect, because he sets forth the truly antichristic principle that the walk of Christians has a higher value than the holy sacraments. O shame! O shame! To boast so boastfully and puffery-like on every page of the "Apologist" about the spreading of Christ's kingdom, and at the same time to destroy almost on every page the glory and honor of Jesu Christ by self-satisfied exaltation of their doings and works! Verily, here the Methodist far surpasses even the most self-righteous Papist. What righteous Christian, who can pray from the bottom of his heart, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy grace and truth," need not turn away with displeasure from such men as hypocrites, as if they were howling before idols, and rob God of what is his!

Now, to be sure, there are many other false doctrines of which the Methodists are guilty; - they mock us for seeking the merit and satisfaction of Christ not only in his suffering and death, but also in his perfect obedience, for relying not merely on what he suffered for us, but also on what he did for us, according to Matt. 3, 15. - 5, 17. - Rom. 5, 18. 19. - They blaspheme the office of the keys by saying, "the Lutheran key was made in the forge and workshop of the Roman mother church," (the Lutheran key we base on the clear words of Christ Matth. 16, 19. - 18, 18. and Joh. 20, 23.!) - They elevate human statutes to God's commandments by making statutes of food and drink and the like, which they themselves have invented, against Colossians 2, 16 - 23. 2, 16 - 23. But where would we end, if we wanted to carry out everything widely! Their false teaching in the points mentioned is so obvious that even he who is still very weak in the examination of spirits can recognize it. Their false teaching does not concern secondary points, but main points of Christianity; for baptism, the Lord's Supper, and the office of the keys belong to the main points of the Catechism, as everyone knows; and the doctrine of justification is the sun, without which, as Luther says, we have vain hellish darkness. Their false doctrine is obstinately defended by them, although it has often been clearly shown to them from God's Word; they seek to spread their false doctrine at the expense of the truth; thus they cause division and vexation, besides the doctrine which we received from the apostles, and yet they deny that they are a sect! Well, may they always boast that their church is "as well built as the Lutheran, upon the foundation of the prophets and apostles;" this glory will be lacking to them in the day of judgment. -

So much in response to the required proof that Methodists are a sect.

However, the "apologist" also gave his thoughts on the Lutheran Church in passing. Church, which are of a very special kind. For he says: "Luther never intended to separate from the Catholic Church, and for this reason he may have held so firmly to this point (Holy Communion)." Did Wesley intend to separate from the Catholic Church? He would not have done well to do so. Luther never had that intention, and the Lutheran Church still does not. We have separated from the papist church and are still separating from it, but God forbid that we should separate from the Catholic church. We thank the "Apologist" for the beautiful testimony that Luther did not separate from the Catholic Church, precisely because he believed the articles mentioned as firmly and faithfully as the Catholic, i.e. the general Christian Church, has believed them at all times. That the Methodists, by their false doctrine, have separated themselves from the general Christian Church, we can only sorrowfully deplore.

Next, the "apologist" cannot understand how anyone could claim that "Luther purified the church of all leaven of human statutes and restored it to its apostolic purity." As the reason for his doubt in this regard, he states: "because the 24th article of the Augsburg Confession still teaches the celebration of Mass. Confession still teaches to say Mass." Had the good man who wrote this essay in the "Apologet" kept silent, he would not have made himself ridiculous by his gross ignorance. But it is irresponsible of the editors of such newspapers, who ought to know better, to include such testimonies of unparalleled ignorance, in order perhaps not to offend the sender's sense of literary honor. But if, for instance, the sender does not have the Augsburg Confession, of which there is no doubt, the sender is not a member. If, however, the sender does not have the Augsburg Confession, of which he nevertheless dares to speak, we will only write out a few words from that 24th article, from which we hope he will be better informed as to what our Fathers understood by the Mass, namely, not the Roman sacrifice of the Eucharist, but, according to the usage of the ancient Church, the Holy Communion itself. Communion itself. Augsb. Conf. art. 24: "Since the (true Christian) Mass is not a sacrifice for others, living or dead, to take away their sins, but should be a communion, in which the priest and others receive the sacrament for themselves (not for others), we also keep it this way, that on feast days (also otherwise when there are communicants) Mass is said, and some who desire it are communized. Thus the mass remains with us in its proper custom, as it was held in the church in former times, as may be proved from St. Paul. 1 Corinthians 11, and also from many of the Fathers' writings.

"God grant that this unfortunate polemic by a man who also lacks knowledge of the first elements of Christianity may not be repeated.

The "apologist" makes a great stroke of air when he asks us: "Where does it say in Luther's catechism: I believe in a Lutheran church? Are we then baptized and confirmed in Luther's name?" No reasonable person will understand what this question is about. It would be just as unreasonable for anyone if, in order to prove to the Methodists that they are not the right church, we wanted to address them: Where does it say in your catechism, believe in a Methodist church; have you been baptized and confirmed in Wesley's name? But we are ashamed of such senseless and senseless proofs, therefore we let go of such inconsistencies. But that the vow, I believe in a general Christian church, which we take at confirmation, is really broken by those who go over to the Methodist church, we need not prove again, because we have already proved above that the Methodists are a sect; and in relation to such sects the apostle exhorts all Christians, "Depart from them." Rom. 16:17. Rom. 16:17. Further, when the "Apologist" gives us counsel to purge our church of thieves and murderers, we declare to him that we have nothing whatever to do with thieves and murderers; but that some thieves and murderers attach to themselves the name of "Lutheran," this can no more be laid to our charge than the Methodists would probably allow it to be laid to their charge, if they were reminded of the many thieves and murderers, recognized by themselves for this purpose, who bear the name of Methodists.

Then we only casually hint to the "apologist" that he has not hit it right with us when he blames us for preferring "the prosperity of the city to a life full of toil and labor in the country. But that he at all regards the cities as such a barren field for the harvest of Christ, he at least finds no reason for this in the Holy Scriptures. For the apostles founded the most beautiful and flourishing Christian churches in the most populous cities.

That the apologist is against Confirmation, "because children ought not to be bound by a vow of Confirmation unless it is their firm inner will to serve God all their lives," he will hardly be able to answer for before God. This is a speech which even the respectable world must abhor; it will never, for instance, blame a dying father if he gathers his children around him and makes them take a vow to be faithful to God all their lives.

Further, the "Apologist" calls it zealotry when we call upon honest souls who have been awakened by Methodist preachers, and have thereupon joined the Methodist Church, to leave the sectarian communion and return to the right church. What then does the Methodist become a man

science will become a warning sign for others who, with the same ignorance, might be tempted to wrestle for the laurels of literary feuds!- A. d. H.

who has been awakened by any better preacher of the Roman Catholic Church and brought to a sincere desire for his salvation? - Will not the Methodist then also cry out to him: Thank God that he has so far awakened thee and set thee on the way to blessedness; but beware of the leaven of papist heresy, avoid the danger of further seduction, and join the right church? If the Methodist speaks "Yes" to this, as he cannot speak otherwise, he has led our own defence, and the shame he would have us suffer will be his own. May God give grace, not only to the "apologist," but to every Methodist, to recognize the damage done to his church, and also to confess it as honestly as we on our part have done and still do. By God's grace, we do not say, "I am rich and have enough and need nothing"; if our opponent would learn to speak in this way from the heart, he would not again mock at the penitent confession of a Lutheran Christian.

(Sent in by G. H. Löber.)

The false teacher Arius and his end.

(Conclusion.)

Concluding remarks.

The false doctrine of Arius was, of course, terrible and devastating enough for that time; but in part, far more than mere human nature was still attributed to our Lord Christ, and in part, the whole church bore witness against it with all seriousness. Today, however, in that church which, in its unchanged Augsburg Confession, professes that Nicaean testimony in the very first article, and which according to the wholesome teaching of the apostles and prophets, holds it up in all the other articles as the foundation and cornerstone, it has unfortunately come to this, that innumerable teachers in churches, schools, and universities declare the Lord Christ to be a mere man and falsify or deny every article of our confession according to their reason, and the congregations are mostly silent about it, and do little or nothing to preserve the precious jewel of their faith for themselves and their children.

Unfortunately, the ignorance of many is so great that they no longer know the glorious faith of their fathers and are carried away by all kinds of sects, all of which more or less abandon the One Lord and One Faith, which the old orthodox church has always confessed, and always only establish something new. Nevertheless, by God's grace, the One True Church can still be found in these lands, and has by no means dissolved into sects and parties, as Pastor Wyneken recently claimed in a too far-reaching concession to the American Catholic Church.

The Lord has often made his church cry out that she is like a forsaken and heart-broken woman, like a barren Sarah, in contrast with that church which, like Hagar, boasts of the man, but bears children only after the flesh and for bondage. (Gal. 4.) Now this proud church of Hagar, in her innumerable children, may mock us so much, and may defy and insist on her cathedrals and seminaries, on her gold and silver, on her saints and bones of the dead, we will gladly leave her all this in exchange for the One Promise which she must leave us:

"Boast, thou barren that bearest not; rejoice with glory, and exult, thou that conceivest not: for the lone hath more children than she that hath the husband, saith the LORD." - "Fear not: for thou shalt not be put to shame: be not thou foolish: for thou shalt not be a mockery: ----- for he that made thee is thy husband, LORD of hosts is his name, and he is thy Redeemer." - (Isa. 54:1-5. Cf. Gal. 4.)

For this reason, all of us who want to take comfort in this promise and in this Lord of hosts should hold fast to the pure word and unadulterated confession that has been entrusted to us, and should not compete with all kinds of sects and parties for an outward union that will never hold together like clay and iron. Nay, "let the spirits burst upon one another in mutual open confession," that it may be seen who means it faithfully and honestly with the truth! "For right must remain right, and to him shall all the devout hearts fall." Ps. 94:15: But he that is ashamed of the old truth, and would rather persevere in his old time-barred errors, or in his perverse new measures, let us separate ourselves from him, and have nothing to do with him. Such a struggle has always been more beneficial to the church than love without truth and peace without salt.

Therefore, all of us who are entrusted with the most important office, that "our lips should keep the doctrine," let us call upon God in the story of Arius, that He may keep us in grace from all false doctrine and false-believing fellowship, and "let us behold the goodness and the earnestness of God, the earnestness in them that are fallen, but the goodness in us, if we continue in goodness; otherwise we also shall be cut off." (Rom. 11:22.)

Finally, in the history of Arius we have also seen what evil and terrible fruits were to be seen in the confessors of false doctrine, and what good and glorious fruits of faith, prayer, and zeal for God's glory were to be seen in the confessors of pure and correct doctrine. But we have also seen in the heretical Arians many apparent virtues, and again in the orthodox believers many things that have not pleased us. Because one therefore easily falls

into the danger of being deceived by "wolves in sheep's clothing," or of being deceived by God's pure word itself, because those who preach it are still subject to all kinds of sins and weaknesses in life, Christian congregations cannot take enough heed of the rule that they must distinguish between doctrine and life in their preachers. To be sure, a teacher has great responsibility if by his life he makes an evil noise to the gospel and blasphemes the enemies of God; but his life may be brilliantly pure and exemplary in the sight of the world, and yet his teaching may be fundamentally false and dangerous; and again, a Jonas and Peter may even make a deep fall in the sight of the world, and yet their teaching may be pure and right.

Wherefore, beloved, believe not every spirit, but try the spirits whether they be of God: for many false prophets are gone out into the world. (1 John 4:1) But by this ye shall know the true teachers, that they preach unto you the true scriptural testimony of the incarnate and for you dead and risen eternal Son of God, and therefore the testimony of the Father, Son, and Holy Ghost, and teach you of the Holy Ghost. I will proclaim to you the testimony of the Father, the Son, and the Holy Spirit, and faithfully instruct you from the law of God to the knowledge of your sins and from the gospel to the saving faith, and all this in the manner and language as you have read in the small and large catechism of Dr. Mart. Luther's small and large catechism and in the unchanged Augsburg. Confession a short, excellent summa and a sure touchstone of salutary doctrine. - Those who faithfully and diligently present this doctrine to you, hold them in honor and love them all the more for the word's sake! Such also will certainly take care to adorn the gospel in all things. But if they preach it to others, and make themselves reprobate, punish and admonish them with modest earnestness. But if they persist in manifest and prevailing sins, be ye delivered from such.

But let us altogether pray and invoke God diligently in the name of his dear Son for his afflicted Church, as the ancient Church herself teaches us to pray in her powerful litany: That God may be gracious to us all and help us, protect us from all sins, from all insanity, from all evil, - govern and lead his holy Christian church, - graciously protect us from his enemies' blasphemy, murder and fornication, keep all bishops, pastors and church servants in the wholesome word and holy life, ward off all mobs and outrages, bring back all those who are mistaken and seduced, and tread Satan under our feet.

Hear us, dear Lord! Amen.

Voice of a layman against the polemical article contained in No. 16 of "Theophilus".

The "Lutheran" - and with it the Lutheran Church itself - has been attacked and reviled in the above-mentioned paper in a way that must fill everyone, to whom the spread of the Kingdom of God is a matter of the heart, with deep sadness. If only the author of this article, who is a member of that church which he himself calls "the quiet one in the land," had at least read through and taken to heart the Lutheran's papers that have appeared up to now with quiet and calm scrutiny before he took up arms against him. Perhaps then he would have sinned less grievously!

Anyone who is not biased by preconceived opinions, who is not opposed to Christian truth, but wants to give it a hearing; anyone who - even if only to an ordinary degree - is capable of distinguishing truth from error, will, by comparing the article mentioned with what has been said in Nos. 1-2 of these sheets about the name "Lutherans," and further in No. 11-14 about the new evangelical church in North America, will certainly soon find on which side the truth is, and what is the meaning of the accusations made and false teachings attributed to the Lutheran church (called Ultra-Lutheranism by him).

For Christian readers of the aforementioned nature, therefore, a detailed refutation of that article is something unnecessary and superfluous. But I feel compelled by my conscience to protest against these accusations and errors in the most definite and resolute way, namely - to point out only some of the grossest ones-

1) That we would be strict followers of Luther in the sense that we would make him our pope and establish a Lutheran papacy.

I cannot be surprised enough that Theophilus is not afraid to speak this untruth so brazenly, after this very point has been so thoroughly answered in the first four numbers of the Lutheran, and it has been clearly shown in what sense we call ourselves Lutherans and in what sense we do not.

2) It is untrue and wrong that in our church it is taught that one can be saved only by accepting the symbolic scriptures of the Lutheran church; as if the souls in the Lutheran church "are not led to the purifying source of the Word of God, but only to the symbolic books.

Even against this unjust reproach, the Lutheran has already defended himself in the first number, page 3, with the citation of the clear passage from the Concordia formula, and whoever wants to understand us at all, and has read the glorious confessional writings of our Church, will readily admit with us that the form of these writings is indeed human, but the content is eternal divine.

This is the truth, which, however, must be held fast for the sake of one's salvation, not in so far as it is taken from God's Word.

God help us, therefore, that all of us Lutherans, who by great grace have come to the knowledge of such a saving truth, may persevere in this to our end against all seduction of this last time! May God also continue to bless these leaves of the "Lutheran" as a powerful testimony of this truth to many souls in this country who are perhaps still against us, and may the teachings be adorned with many blessings.

An Evangelical Lutheran Christian in Perry County, Mo.

Epilogue of the Editor. - It gives us great pleasure to be able to communicate the above testimony of a layman who speaks because he believes from the heart. We consider it superfluous to add anything more, since "Theophilus," as our dear brother mentions, has so far only renewed the accusations against Lutheranism, which have already been rejected in the "Lutheran" with clear reasons. Since, however, "Theophilus" has opposed us in the last few sheets with a defense of the Union by Dr. Hengstenberg of Berlin, who is well acquainted with the old theology, and which certainly deserves to be given ample consideration, we shall not fail, after the complete appearance of that very apparent defense, to appreciate it in our "Lutheran.

The Separatist.

A separatist is called one who separates himself from a Christian congregation that has the right doctrine because the members of it are not holy enough for him, or because he thinks he does not need a preacher.

Such a false saint and despiser of the office of preaching once came to a righteous Lutheran preacher in Lübek and asked him to talk with him for a few hours about many scruples he had concerning the preacher. The latter explained to the separatist that he was willing to talk with him about his concerns, but that now was the hour in which he had to appear at the hospital for official reasons; if he wanted to accompany him to the hospital, they could perhaps discuss the most necessary matters on the way. The scrupulant put up with this and went with the pastor to the infirmary, where several patients were lying, afflicted with most disgusting and contagious diseases. The faithful shepherd of souls immediately approached the wretched, prayed with them, and refreshed them in their great distresses with the comfort of eternal life. No sooner had the Separatist listened for a few minutes than he pulled his handkerchief out of his pocket and wiped the sweat of fear from his forehead, and opened the little book of balm lying on the table to paint himself, as he felt close to fainting. At last, however, he turned to the preacher and said, "Ah, dear sir, I cannot possibly bear it here any longer in front of the vile stench. I must confess that I have never believed that in the preaching ministry there would be a

so come here. I see I have sinned grievously against it. It shall henceforth be no further." - Cured of his dangerous soul-sickness, the Separatist left the hospital, and 'now became one of the most zealous members of the congregation which that faithful servant of God pastured.

Psalm 91:15

When in 1548, two years after Luther's death, Emperor Charles V had a religious settlement between Protestants and Papists drawn up, called the Interim, by which he intended to reunite the separated parties at least to some extent, Johann Brenz in particular opposed it with great determination. The emperor, to whom this was reported, then sent a commissary to Schwäbisch-Hall, where Brenz was then a preacher, with the order to deliver him up alive or dead. The commissary concealed his intention, called the council together, and had them first take an oath to conceal what he would tell them. Thereupon he opened his order to them under many threats. Everything was in consternation, for Brenz enjoyed the love and respect of all those assembled. But a councilor had not been present during the oath-taking, and he came unnoticed. The latter therefore immediately wrote a note to Brenz with the words: "Fuge, fuge Brenti, cito, citius,," i.e., Brenz, flee, flee, as quickly as possible! He therefore went out at once to the gate. The commissary met him at the gate and asked him where he was going. Brenz answered, "To a sick man outside the city. The latter reminded him to come to him the next day, as promised, for the midday meal, whereupon Brenz only said, God willing; and with that he went out to the city, and was saved. - Therefore, dear Christian reader, always confess your faith freely, and do not be afraid of the defiance of the enemies and disseminators of God's word, and do not be frightened. (1 Pet. 3, 14.) Already here the Lord is your protection, and there your Saviour, whose gospel you confess here in spite of all shame, will confess you again before his heavenly Father.

Doctrine and Weirs.

A preacher must not only feed the sheep, so that he instructs them how to be true Christians, but must also ward off the wolves, so that they do not attack the sheep and lead them astray with false teaching and lead them into error. As then the devil resteth not. Now many people can be found who are willing that the gospel should be preached, if only one does not cry out against the wolves and preach against the prelates. But though I preach rightly, and feed and teach the sheep well, yet is it not enough that the sheep are kept, and that they are kept safe, lest the wolves come and lead them away again. For what is it built, if I cast up stones, and see another cast them in again? The wolf can well suffer the sheep to have good pasture; he loves them the better for being hostile; but he cannot suffer the dogs to bark in hostility. - Luther. Hall. IX. 818. 19.

(Sent in by Pastor Keyl.) **Life History of Dr. Luther.**
(Continued from No. 11.)

On Luther's departure from Worms, the Elector of Saxony had decided to bring him to safety from his enemies, and L. finally agreed to this wise counsel, although he would have preferred to shed his blood in testimony of the truth. Thus, on his return journey near Eisenach, L. was forcibly snatched from his companions and brought to Wartburg Castle, where he stayed for ten months under the name of Junker George, dressed as a knight. At first only his most intimate friends knew this, but his enemies spread the rumor with glee that he had died. He himself wrote to a friend: "I am a strange prisoner who sits here not only with will but also with unwillingness. Willingly, because the Lord so wills it; unwillingly, because I would gladly stand among men for the word of God." This short stay in his Patmos (for so he called the Wartburg, according to Revelation John 1:9) was rich in important experiences for Luther; for he suffered here not only repeatedly from extremely painful attacks of sickness, but also from severe afflictions of his mind; he complained of his spiritual insensibility, of lack of zeal for prayer, of indolence, addiction to sleep, and of many other miseries, so that he almost came to think that God had turned away from him altogether. In addition, there were also outward terrors by which Satan tried to make him despondent, but which L. overcame through contempt. It is remarkable that he confessed that such and similar suffering was much more difficult to bear in solitude than among friends who could uplift and comfort us with God's word.

One would think that this man, who was so often afflicted, would rarely have been inclined to strenuous occupations; but how astonished one will be when one surveys with a single glance his unparalleled activity! He not only practiced the Hebrew and Greek languages with great zeal, he not only preached diligently - some even say twice a day - to his household, he not only wrote a great deal of spiritual literature, but he also wrote a great deal of spiritual literature.

He not only wrote many letters to fine friends, but at no Only he who has in some way perjured himself by time in his life did he produce so many excellent writings breaking his holy baptismal vows to the Triune God can for the Church of God in so few months as during his stay be accused of perjury. Now while many despised Luther at the Wartburg. In particular, he translated the entire because of this writing of monastic vows, many others New Testament from Greek into German, which praised God with joyful mouths that he had thereby at appeared in print in the following year and spread with once freed them from long-felt torment of conscience. rapidly throughout Germany, so that, as the papal writer It is easy to imagine that with all this work, Luthern Cochläus reports to great annoyance, even craftsmen had little time left for recreation; yet he did not completely and women read it so eagerly and repeatedly that they abandon it in order to return to new work reinvigorated. gradually learned it by heart and within a few months He found only displeasure in the pleasures of great lords were already able to dispute with priests and others from and idle people, as he calls hunting, and therefore the Holy Scriptures and to refute them from it.seldom took part in them; on the other hand, he Furthermore, L. wrote the first part of his church postilion, sometimes visited good friends in the vicinity, to whom which contains the sermons on the usual gospels and he was often quite unrecognizable, dressed as a knight, epistles from the first Advent to the Feast of thewith a long beard and a sword at his side; indeed, he Epiphany, and in this way helped to meet an urgentonce even traveled secretly to Wittenberg before need, since there was a complete lack of good sermon returning there completely.

books, from which the people could also be read in The latter happened on the following occasion. After church if necessary. Finally, he wrote a treatise on all of Satan's attempts to suppress the pre-breaking "Spiritual and Monastic Vows," which he dedicated to his gospel had until then only had the opposite effect of dear father; in it he thoroughly proves from God's Word further spreading it, Satan now tried it in a different way that all the vows which are made without, even against, and caused disruption and annoyance among Luther's God's commandment, and which are in themselves own congregation. During Luther's absence, but with his impossible to keep, cannot ensnare or imprison a consent, the Augustinian monks had abolished the Christian's conscience. He also shows that no baptized Pontifical Mass and restored the true Christian Mass or Christian who has made a vow to the Trinity at his the Holy Communion of the Lord. The Holy Communion baptism, and has sworn himself to the common apostolic of the Lord was reintroduced. Then Dr. Carlstadt, who church, may swear or pledge anything to another in was too slow in reforming, began to introduce an matters of religion and conscience without detriment and annoying liberty by throwing the pictures and crucifixes dissolution of his faith and vow; but if any one, out of out of the churches with his appendages, just during the ignorance or by seducing others, has made such an Christmas feast, allowing the people to take the Holy impossible or unchristian vow (as, for example, that of Communion themselves from the altar. He allowed the voluntary poverty), he may not be entangled or people to take Holy Communion from the altar imprisoned in his conscience. If, however, someone had themselves, and did all sorts of similar mischief. Since made such an impossible or unchristian vow (e.g. that of all means to stop him were in vain, Luther's congregation voluntary poverty, of obedience to papal superiors, of called him back with urgent pleas, and he immediately remaining celibate) out of ignorance or through the hurried to Wittenberg at the beginning of March 1522, in seduction of others, the eternal Son of God would spite of all danger to his life, as one banished by the release him from it and accept with joy out of grace the Pope and outlawed by the Emperor, and restored the one who turns to him again and adheres to the first vow disturbed peace in the church in eight sermons, which in baptism. Since Luther himself, according to these he preached day after day for a week. Even Carlstadt, biblical principles, no longer bound himself to his earlier whom L. had fought with all unchristian oaths and vows, he can no longer be held accountable for his

He now remained outwardly calm for several years, even Trouble. They boasted of direct divine revelations, spoke though he silently harbored a bitter grudge against only of the spirit of Scripture, which they thought they Luther. Such false brothers did far more harm to the alone had, and despised the written and preached word of God as a dead letter; they rejected infant baptism and

From this time on, L. remained in Wittenberg, and no all kinds of Christian order, and generally abused freedom one dared to touch him. In this year (1522) he wrote, as a cover for wickedness; all this, however, under the among other things, very sharply against the ungodly blind pretense of wanting to carry out the weakly begun nature of the unspiritual clergy, chastising them both for Reformation more vigorously and completely. By their their false teaching and for their annoying life, and fanatical enthusiasm they aroused the easily seduced exhorting them to repentance; but he also did not spare crowd; not a few fell away from the word of God the kings and the powerful; for since the King of England, altogether, others at least considered Luther's teaching Henry VIII, had issued another, very hateful one against suspect. This evil had already spread from Zwickau to Luther's writing "of the Babylonian Captivity", so L. dealt Wittenberg in 1521. Thomas Muenzer preached this with this proud and ignorant defender of papal atrocities unholy doctrine before anyone else, and later, from 1524 with as harsh words as he deserved. Probably a more on, Carlstadt did so anew. Moreover, he was the first to learned man than the king, and according to L.'s introduce the pernicious error that Christ's body and blood assumption the famous Erasmus, had written that text. were not essentially present in the Holy Supper and were

With all of Luther's work for the Church of God, in therefore not partaken of with the mouth. Luther now which he far surpassed all of his co-workers, he did not sought to control this infernal evil of the heavenly seek a temporal reward. His annual salary in 1523 prophets by the Word of God; he preached to the people amounted to no more than five dollars, according to our in several places and entered into conversations with the money, and yet he did not want to ask for more, and if deceived; but all this was not only entirely in vain, but in he did, he did so only to support others; indeed, with all Orlamünde the people's rage against Luther was so great his poverty, he himself was so compassionate that he that he had to hurry out of the city, and some cursed after distributed abundantly among the poor what he had him: "Go in a thousand devils' names, that you may break received. Also for his numerous writings he did not take your neck before you get out of the city! Oh, with what the slightest payment and did this, as he himself deep sorrow Luther might have perceived such and declared, for the sake of his dear Lord Jesus Christ, who similar fruits of the tares which the enemy had sown, while also shed his blood for him in vain. God blessed him all only the good seed of wholesome doctrine had been the more abundantly, and through his works many sown by Luther! Nevertheless, even then he continued thousands with all kinds of spiritual blessings in heavenly confidently, and even more eagerly, in his work in the goods through Christ. field, and God prospered his planting and watering in

The year 1523 was also very rich in such blessings, many places, even in remote countries, about which he space alone does not permit us to list all the writings testified his heartfelt joy in various letters, and both published in that year, so only three very important ones faithfully encouraged the new confessors to persevere in will be mentioned. These are: "Reason and Cause from the Gospel, and also strongly comforted them in all that the Scriptures, that a Christian congregation has the they would suffer over it. In this year (1524) it was also in right and power to judge all doctrine, to appoint teachers, which Luther left the monastery completely, after all and also to install and dismiss them;" further: "Epistle to monks had already done the same before him. He now the Council and the congregation of Prague, how to also took off his monk's habit, which he had worn for 18 choose and install church servants." Finally, "On the years, and entered the church for the first time on the 20th Order of Divine Service in the Congregation," which Sunday a. Trinit. Trinit. he entered the pulpit for the first Luther expanded three years later, and according to time in a black priest's robe (as the Lutheran preachers which the divine service in Wittenberg and then in many still wear it), for which the Elector had given him the cloth. other places was established, so that this writing is to be regarded as the basis of all Lutheran agendas. Luther's But Satan was thinking of new means by which the unsurpassable hymns also laid the foundation for the name of Luther would be insulted and his teaching rich treasury of hymns that distinguishes the Lutheran suppressed or at least desecrated; just as the heavenly Church so remarkably. prophets had misused Christian freedom as a sound

In 1524, the so-called heavenly prophets, also called cover for ecclesiastical licentiousness, so now the Anabaptists, caused Luther much concern and rebellious building and building factions were misusing it.

The latter was only a fruit of the former, for the head of the heavenly prophets, Thomas Muenzer, who called himself the servant of God with the sword of Gideon, was the one who knew how to agitate the minds so much because of oppression through taxes that were, however, almost unaffordable, that the peasants' revolt broke out in Swabia as early as 1524, and in the following year spread like a rapidly spreading fire through Franconia along the Rhine to Thuringia, and so over almost all areas of Germany. At first the peasants turned to Luther and chose him as their arbitrator. Luther proved himself to be neither a servant of the peasants nor of the princes, but a servant of God. He declared many of the demands of the peasants to be just and equitable; the first article of their complaint was: "It is our desire that we henceforth want to have power and authority that a whole congregation should choose and elect a pastor itself, and also have the authority to remove him again if he behaved improperly. You cannot deny the right to elect a pastor with some pretense. - Against it no authority can and should. Yea, authorities shall not hinder what any man will teach and believe, be it gospel or lies; is enough that they shall hinder sedition and discord." (L. Works. Hall. XVI 64. 84). However, Luther also showed the peasants how wrongly they acted with their violence; he wrote to them: "If your conduct should be right, then each one would become a judge against the other, and no violence nor authority, order nor law would remain in the world, but vain murder and bloodshed. And as soon as he saw that any man did him wrong, he would come and judge and punish him himself. Now if this is unjust and not to be suffered by a single person, neither is it to be suffered by any company or group. - All this I say, my dear friends, to warn you faithfully to speak out in this matter of the Christian name and praise of the Christian right. For, be ye right as ye will, it behoveth no Christian to be right, nor to fight, but to suffer wrong, and to tolerate evil; there is nothing else to be done (1 Cor. 6. 7.). - Because ye will defend your own cause, and suffer neither violence nor injustice, ye may do and forbear what God doth not hurt you. But the Christian name, the Christian name, I say, let it stand, and do not make it the sounding board of your impatient, unpeaceful, unchristian reasoning-Christians do not themselves fight with swords, nor with guns, but with the cross and suffering; just as their duke, Christ, does not wield the sword, but hangs on the cross. Wherefore also their victory is not in obedience, and dominion, and power, but in succumbing, and being powerless (2 Cor. 10:4.)."

That Luther, however, did not show himself to be even remotely a flattering servant of princes in this matter, is clearly evident from the way he lets himself be heard in the same writing against the princes. In it he says: "First of all, we cannot thank anyone on earth for this evil and sedition, except you princes and lords, especially you blind bishops, mad priests, and monks, who still today are obstinate and do not cease to rage and rage against the holy gospel, even though you know that it is right and cannot refute it. And you do no more in the government of the world than to flay and to exalt your pomp and haughtiness, until the poor common man can no longer endure. The sword is upon your necks; yet you think you sit so firmly in the saddle that you may not be lifted out. Such certainty and presumption shall break your necks, and ye shall see it. I have told you many times before, beware of the saying, Ps. 107:40: "heap contempt upon princes." Ye run after it, and want to be smitten on the head; there is no help for warning or exhortation. Well then, because ye are the cause of this wrath of God, it shall surely come upon you, if ye amend not your ways in time. The signs in the sky and the miracles in the earth are for you, dear sirs; they do not bode well for you, nor will any good happen to you. - For this you should know, dear sirs, God makes it so, that you cannot, nor will, nor shall your madness endure the length of it. You must become different and yield to God's word; if you do not do it in a friendly, willing way, you must do it in a violent and pernicious way. If these peasants do not do it, others must do it; and though you beat them all, they are still undefeated; God will raise up others. For he will smite you, and smite you he will. It is not the peasants, my dear lords, who have set themselves against you; it is God himself who has set himself against you to punish your rebellion. If I had a desire to take revenge on you, I would now laugh in my fist and watch the peasants, or I would also strike at them and help to make things worse. But there let my God keep me from it, as heretofore. Therefore, gentlemen, be you friends or foes, I humbly beseech you, despise not my faithfulness, though I be a poor man. Nor despise this sedition, I pray. Not that I respect or fear that they should be too powerful for you, nor do I want you to be afraid of them for that reason; but God fears, and look at his wrath: if he punishes you as you deserve, as I do, he punishes you, and if the peasants are a hundred times less, he can turn stones into peasants, and again, and by one peasant slay a hundred of yours, so that all your armor and strength will be too little for you.

Make war with them, for you do not know where the end will be. They have set forth twelve articles, among which some are so just and right, that they take away your reproach before God and the world, and make true the 107th Psalm, verse 40, that they pour contempt on princes. The first article, where they desire to hear the good rumors, as a deceiver and yet truthful. 2 Cor. 6, 7. gospel, and right to choose a pastor, you cannot refuse with some appearance. The other articles, which concern physical burdens, such as the fall of the body, the articles of the law, and the like, are also just and right. For the government is not instituted to seek its benefit and good will in the subjects, but to provide benefit and the best for the subjects. Now it is not a length of time that we should be so untrustworthy and so unkind. What good would it do if a farmer's land yielded as much gold as stalks and grains, so that the nobility would only take more and more, and thus make their splendor greater and greater, and the manor would be so lavish with clothing, eating, drinking, building, and the like, as if it were chaff? One thought, indeed, to draw in the splendor, and to stop the spending, that a poor man might also keep something. (See "Luther's Exhortation to Peace on the Twelve Articles of the Builders in Swabia. 1525." Works. Halle. XVI. 58.)

But Luther did not only try to calm the storm in writing, he also traveled personally to Thuringia and tried to stop the threatening storm by preaching; but he only succeeded here and there, and for a short time. The peasants became so furious against him, because he did not want to bite everything well, that he twice got into danger of his life. No admonishments could bring them to their senses; rather, they continued to provoke each other to all kinds of violent acts. Without further ado, they deposed the authorities wherever they gained power, robbed, plundered, scorched and burned wherever they went, and destroyed more than 200 castles and many monasteries. Now Luther issued the extremely severe document, "Against the Robber and Murderous Peasants," and committed the matter to God. The princes, whose amicable attempts were likewise all in vain, and who reviled the minters in the most rabble-rousing manner, at last united to control the onrushing misfortune by force of arms. Thus, on May 5, 1525, near Frankenhause, the whole band of rebellious peasants, 8,000 strong, was partly routed, partly captured, and Muenzer himself was beheaded soon after. Although Luther had foreseen this outcome, he was not to blame for the atrocities committed on one side or the other and for the blood spilled, for the rebellion arose not from Luther's but from Muenzer's doctrine; not in Lutheran but in papist places; not because of religious as well as because of civil oppressions; also, Luther had at first been amicable to both parties.

Luther advised a settlement in the most serious way, and freely punished the injustice of both parties. Luther proved himself to be a servant of God in the word of truth, in the power of God, by weapons of righteousness on the right and on the left, by honor and dishonor, by evil and good rumors, as a deceiver and yet truthful. 2 Cor. 6, 7.

(To be continued.)

There is a lack of childlike faith in the high mysteries of Christianity.

Doctrine does not want to receive faithfully. (Taken from Luther's sermons on 1 Cor. 15, 35. etc. S. L. Works. Hall. VIII. 1420. 2c.)

He that believeth that God is the Almighty Creator of heaven and earth believeth also that he is able to raise the dead. But if we doubt, it is a sign that we still lack the faith of children. For he who disputes and doubts the article of the resurrection does not believe that God is the Almighty Creator of all creatures; indeed, he believes nothing at all. For since he does not believe God's work, that God can and will raise the dead according to his word, he believes nothing of God's power, might, majesty, and glory, and so denies God altogether in truth, because he denies his works. What is lacking this day in our enthusiasts and emergency spirits, the Anabaptists and sacramentalists, because they do not know, nor do they want to know the childish faith: I believe in God the Father, Almighty Creator of heaven and earth? "Ah, what is water?" say the Anabaptists; "water is water: how is it possible that water should wash a man from sins, and save him from death?" These believe not that there is a God, for they deny his work. They hear with their ears, and with their mouths they speak the words: I believe in God, the Creator Almighty; but in their hearts they believe it not. For since he himself says, He that believeth and is baptized shall be saved, Marc. 16:16, and all things are possible to him, as to the one Almighty Creator of all things; how then should it not be possible that the water in the Word should cleanse a man from sins and make him blessed? Surely no thing is impossible with God; as the angel Gabriel saith to Mary. Luc. 1, 37.

Carlstadt also lacked this piece. "I will never be persuaded," he said, "to believe that God will open heaven and let down his Son and include him in the bread that is distributed in the sacrament.

But this is what the grievous unbelief does. But what is the cause of this unbelief? This is the reason why men do not believe that God is all-powerful, for even reason can recognize this: If we admit that God is omnipotent, we must also admit that everything God says can and must happen. Now if God be omnipotent, the heavens and the earth

Should it be impossible for him that the bread is the body of Christ, and the wine the blood of Christ, because his word is written, which he saith, Matt. 26:26, etc., Take, eat, this is my body; drink ye all of it, this is my blood of the New Testament, which is shed for many for the remission of sins?

Yea, if the baker said unto me, Take, eat; the bread is my body; and if the winebaker said unto me, Take, drink; the wine is my blood; I would say also, Thou liest; how is that possible? Yea, if the priest also should come out of his own head, and speak his own word, I would say also unto him, Hold thy peace, thou liest. But here is neither baker nor winebibber, neither priest nor bishop, but God, Almighty Creator of heaven and earth, 2 Cor. 6:18, Ps. 33:5, 6, is here the founder and ordainer of the sacrament, who says: "Receive and eat, this is my body, which is given for you; this is the cup, the New Testament in my blood, which is poured out for you. Who has decreed these things? Not a man, but God, who created heaven and earth from nothing. Let it be seen who hath spoken this word, not how it is possible, but who hath spoken these words; that is, not a baker, nor a winebibber, nor a priest; but the eternal Son of God, our Lord Jesus Christ.

Therefore, I say, the only thing that is lacking in the spirits of the wicked and the enthusiasts is that they do not believe that God is all-powerful. If they did believe, they would not argue and ask how it is possible. Forgetting God and his omnipotence, they say: "Water is water, bread is bread, wine is wine; how is it possible that water can save from sin and death? How is it possible that bread should be the body of Christ, and wine the blood of Christ? This we also know well, and must not wait to know from

Learn from the scribblers that water is water; bread is bread; wine is wine. But here you must not look at the water, the bread, the wine, but at the almighty speaker, who says Joh. 3, 5.: Unless one is born of water and the Spirit, he cannot enter the kingdom of God. Likewise Marc. 14, 22. 23.: Take, eat, this is my body; drink, this is my blood. -Thou must not put these words out of thy sight, if thou wouldest keep the right faith and understanding of baptism and the Lord's Supper.

See on the creation of all creatures Gen. 1:1. "In the beginning God created the heavens and the earth." By what? By his word, as Moses wrote, Gen. 3: God said, Let there be light; and there was light. V. 6: God said, Let there be a firmament between the waters, etc., and it came to pass. V. 9: God said, Let the waters under heaven be gathered together into one place, and let the waters be gathered together.

Dry see; and it happened thus. The speaking does it; if this speaker something

that he wills, it must be done. Now if God created heaven and earth and all creatures from nothing but his own words, how can he not do what he wills through his word and sacrament, especially since his word stands and testifies? - Now cometh there a spirit of a whoremonger, an Anabaptist, a desecrator of the sacraments, and a devotee, and speaketh out of reason, and saith, The priest taketh the child in his hand, and poureth him water, and taketh bread and wine for the sacrament, and speaketh the words, and offereth it to the people with his hand, and layeth his hand upon the people, and absolveth them: how shall that give blessedness? I see water, I see bread and wine, I see a man's hand. How can water make blessed? How can a sinful hand forgive sin? Be thou therefore armed, and say, My dear man, thou must not look here at the priest's hand, but at the speaker, whose word thou hearest in baptism, absolution, and the sacrament. The same speaker thus saith Matt. 28:19, Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Likewise Joh. 20, 23: Receive ye the Holy Ghost, and to whom ye remit sins, they are remitted. Likewise Marc. 14, 22: Eat, this is my body; drink...

ket, this is my blood. This do in remembrance of me. And what this speaker says must be done. Though he uses water, bread, wine, and the hand of man as an instrument and sign, yet he says it is to be called his work. What men do here according to his word and command, that he will have done.

This spokesman is omnipotent and created all creatures from nothing; so he is also true. Since we have his word in baptism, absolution, and the sacrament, we should not doubt, but believe that what the word tells us will be done; for nothing is impossible to him, Luc. 1:37, so he cannot lie, Ebr. 6:18. Even though we see the poor, sinful hand of the priest, we should not let ourselves be deceived. This speaker wants to tread down the devil with his kingdom, so that even a man's hand, through baptism, through absolution, through Word and Sacrament, should snatch men out of his jaws. Since this is not the word and work of man, but the word and work of God, who is almighty and cannot lie, we can be sure that whoever believes and is baptized will be saved, Marc.16,16. For what the priest does here according to God's command, God himself does.

Therefore, I say, the pagans and fanatics who do not want to believe that baptism works for the forgiveness of sins, that the bread and wine in the sacrament is Christ's body and blood, that absolution excludes heaven, have not yet begun to spell out the article in the children's faith: I believe in God, the almighty Creator.

For this reason they cannot keep any article of Christian doctrine pure. For he who does not believe that God is almighty cannot believe that baptism is a blessed bath for the remission of sins, that the bread and wine of the sacrament are the body and blood of Christ, nor that God became man, nor that a virgin is the mother of God.

The article that God being omnipotent, sustains all the other articles: if the article fall, so do the other articles.

Now this is the sum of it, that we learn to pray rightly and understand our infant faith, on which we vow in baptism to confess the same, and to remain firm in it, when we speak: I believe in God the Father, almighty Creator of heaven and earth, namely, that we know this to be the principal and foundation of all articles of Christian doctrine. He that setteth the chief thing must setteth the other articles also, of the resurrection of the dead, of baptism, of absolution, of the Lord's Supper, and so forth. He that denies the other articles, or disputes how it is possible, has also denied the principal thing, namely, God's omnipotence, even his majesty and divinity. For everything is connected like a chain, and the articles join together and follow one from the other. May our dear God keep us in the right understanding of faith, and graciously guard us from sharp disputations and clever fables, as St. Peter calls them, 2 Epist. 1:16, of human reason. Amen.

Protestants in the midst of the papacy.

Sixty years ago, during the demolition of a monastery in Hungary, a copper box with an act (written document), walled into the wall, was found in a cell of the monastery, in which a monk named by name, long before the Reformation, solemnly renounced Pabstry, solemnly renounces the papacy with melancholy, writes his confession of faith, based on the Bible, purely evangelical, and prays to God that, since otherwise no paths would be open to him, this testimony he has thus laid down may be valid for him on the day of judgment. How many honest souls may have fared in this way, and perhaps still do, who well recognized the secret of wickedness (2 Thess. 2:7, 8) that is in the papacy, but were too weak to come out publicly, and laid down their protestation alone in silence, weeping and sighing before God! Far be it, therefore, from the Romans to rejoice when it is admitted to them that children of God are also found among them, they have rather to fear these who languish in their captivity, for the constant sighs which the affliction of their consciences expresses to them are constant accusations against them before the holy Judge in heaven. (See: The Bible, a Work of Divine Wisdom. By Köppen. I. 686.)

The Christian's righteousness and perfection.

Then we are righteous when we recognize ourselves as sinners, and when we seek our righteousness not in our own merits, but in the pure mercy of God; for the recognition of our imperfection is the perfection of a righteous man. Jerome, riävers. 1?ot. I.

The following have paid for the second half of the year: Alt, Anschütz, Breß, Pastor Bartels, Huch, Kleinschmidt, Ungemach.

For the whole year: Mr. Faulstich.

(Sent in by Pastor Keyl.) Life History of Dr. Luther. (Continued.) On the same day on which the peasant revolt reached its end, May 5, 1525, Luther and the entire Lutheran Church were plunged into deep mourning by the death of the pious Elector of Saxony, Frederick the Wise. On the same day that the peasants' revolt ended, May 5, 1525, Luther and the entire Lutheran Church were plunged into deep mourning by the death of the pious Elector of Saxony, Frederick the Wise, who died blessedly in the confession of Christ in his 63rd year, and at whose funeral Luther preached two excellent funeral sermons on the comforting article of the resurrection of the flesh on 1 Thess. 4, 13-18. John the Steadfast, who took on the work of the Reformation even more resolutely and zealously, and also held Luther in high esteem, now received the dignity of churgeon. Luther had already written many excellent things about the marriage state, and had shown that it was a divine order and permitted to all people, but that the monastic vows that forbade it were only human, and therefore powerless, bonds; he had also successfully advised others to confidently break them. Now he quickly decided to do this himself. In the summer of 1525, in his 42nd year, he married Miss C a tharina von Boren (she was 26 years old), who had left the monastery two years before, convinced of the legitimacy of this step by reading Lutheran writings. Luther married himself especially at the request of his old, pious father, and in order to confirm his doctrine, since he still found so many fainthearted hearts even in the great light of the gospel. He himself testifies that God had suddenly, and since he was thinking of quite different things, miraculously led him into the marriage state; for he feels, he writes, neither carnal love nor heat, but have a good will and pleasure in the marriage state, as in God's creature and order. Luther foresaw that his enemies would pour out the venom of their defiance over his marriage, and it did not escape his notice that even his best friends would at first disapprove of his plan, but nevertheless, in defiance of the world and the devil, he carried out what he had already done earlier.		
	Luther had declared that he would certainly marry, and that he should be married on his deathbed. Even his friends might think that it would be better for Luther to remain unmarried, since otherwise the enemies would be given the best opportunity to blaspheme the work of the Reformation, but Luther thought differently: it was more important to him to strengthen the weak believers and to confirm Christian freedom and the truth of the gospel by deed, than not to anger the blind and obdurate hypocritical enemies, according to Gal. 2:4, 5. 2:4, 5. He writes: "I have also taken a nun in marriage, though I might have advised it, and had no special cause, but that I had defied the devil with his scales, the great men, princes, and bishops, who would badly make nonsense of spiritual persons being free. And I would gladly cause more trouble, if only I knew something more that would please God and displease them. - But that some of the weak also take offense at this is not our fault, but the fault of the tyrants who resist the gospel, so that it cannot come and teach the weak; therefore they must answer for it. Even if it comes to this, that Christian and divine liberty should be subdued or desecrated, more is to be done for them than for the weak. For there is more in God's word than in all the world." (L. Works. Hall. X, 963-64.) Luther did not give a serious answer to any of the defamatory and mocking writings that appeared because of his marriage; it was enough for him that he had a just cause and a good conscience. The newer opponents of Luther in this matter also only sing the old songs again or add new lies, for nothing is pure to these impure and unbelieving, but impure is both their mind and conscience. Tit. 1, 15. But most ridiculous and amusing is the often repeated pretense that Luther only reformed in order to be able to marry. Then, indeed, he could more easily obtain it; he could spare himself all the struggles that have been mentioned so far; for if the pope had already offered him a rich bishopric and large sums of money, if he had only been able to get married, he would not have been able to get married.	silent, he would far sooner have granted him to marry a poor nun on that condition. At the end of this section, we will take a look at Luther's marriage and household. He tried with all diligence to practice what he taught orally and in writing from God's Word, so that he would be a true bishop and well govern his household. 1 Tim. 3, 4. He and his wife loved and honored each other warmly. In this marriage God gave them six children, John, Elisabeth, Magdalena, Martinus, Paulus, Margaretha; that is three sons and three daughters. These children made the father, with his much trouble and care in church matters, many a happy hour; he loved them most tenderly, brought them up faithfully in discipline and admonition to the Lord, and especially prayed with them daily the ten commandments, the Christian faith and the Lord's Prayer; but he also often joked kindly with them and became a cinema with the children. We cannot but insert here, as a proof of this, a letter which Luther wrote to his four-year-old son, John. It reads as follows: "Grace and peace in Christ, my dear son. I am glad to see that you are studying well and praying diligently. So do, my son, and go on; when I come home, I will bring you a beautiful fair. I know a pretty, merry garden, where many children go in, and have golden skirts on, and read beautiful apples under the trees, and pears, cherries, spillings, and plums, and sing, and leap, and are merry; have also beautiful little horses with golden bridles and silver saddles. Then I asked the man whose garden it was, saying, What are the children? Then said he, They are the children that love to pray, and to learn, and to be godly. Then I said, My dear man, I also have a son, whose name is Hansich Luther; would he not like to come into the garden, that he may eat such beautiful apples and pears, and ride such fine little horses, and play with these children? Then said the man, If he love to pray, and to learn, and be godly, let him also come into the garden, and Lippus, and Jost also; and when they are all come together, then shall they come into the garden.

They also have pipes, timpani, lutes, and all kinds of strings, and they dance and shoot with small crossbows. And he showed me one of his meadows in the garden, prepared for dancing, there were all kinds of golden pipes, timpani and fine silver crossbows. But it was still early, and the children had not yet eaten; so I could not bear to dance, and said to the man, Oh, dear sir, I will go quickly, and write all this to my dear little son Hansichen, that he may pray diligently, and learn well, and be pious, that he may also come into this garden; but he has a muhme Lehne, whom he must bring with him. Then said the man, Let it be so; go thither, and write unto him thus.

Therefore, dear little son Hansichen, learn and pray confidently, and tell Lippus and Justen that they also learn and pray, and you will come into the garden with each other. Hiemit bis dem almächtigen Gott befehlt, und grüße Muhmen Lehnen, und geben ihr einen Kuss von miretwegen. Anno 1530.

Your dear father Martinus Luther."

But as kindly and friendly as Luther treated this little boy, especially in his tender childhood, so seriously did Luther arrange his education later on and did not let anything bad happen to him unpunished. Among other things, it is said that when John was twelve years old and had done something wrong, Luther did not want to know anything about him for three days, although he had already asked for forgiveness in a humble letter, and his mother, Dr. Jonas, and Dr. Cruziger had interceded for him; to these Luther answered that he would rather have a dead than a disobedient son; for, according to St. Paul, a bishop must preside over his own house and have obedient children if he wants to provide for the church of God. He added: "God has raised us up, and for this reason we must give a good example to all. Otherwise our children, who are out of sorts, go about to the annoyance of others and want to abuse our liberties as bad boys." (See Luther's Works. H. XXIV, 157.)

Luther very often had a large dinner party, which gave rise to many useful and cheerful conversations and stories, as can be seen from the collected table speeches. Luther's conduct toward his friends and guests in the circle of his family, and this toward Luther, was just as far from all monkish sourness as from that desolate and disorderly nature of the world; rather, it showed in all the striving to follow the admonition of St. Paul, Phil. 4, 8: "What is true, what is honorable, what is just, what is chaste, what is lovely, what is well said, is perhaps a virtue, is perhaps a praise, pursue it!" Hypocrites, of course, are often offended by the coarseness of that time, which is especially reflected in Luther's table speeches.

However, Luther's family was not lacking in the cross of the house. In addition to the plague that every Christian has on every day, there were also times of particularly heavy affliction. Luther's faithful wife once became deathly ill, but God heard Luther's prayer for her. Two of his beloved daughters, however, he saw depart from this life with many tears, Elisabeth in her first year, Magdalena in her fourteenth. To the latter he himself wrote the following epitaph:

Here I sleep, Lenichen, Dr. Luther's little daughter, rest with all the saints in my begging".
That I have been in sins. Should have been eternally lost;
But I am alive now, and well, O Lord Christ, redeemed with Thy blood.

(To be continued.)

Response to the latest defense of the Union.

Motto: "Let them only preach confidently and freshly what they can, and against whom they will; for as I have said, there must be sects, 1 Cor. 11, 19. and the word of God must lie in the field and fight; wherefore also the evangelists are called hosts, Ps. 68, 12. and Christ an army king in the prophets. If their spirit is right, he will not be afraid of us, and will be well. If ours be right, neither will he be afraid of them, nor of any. Let the spirits burst upon one another, and let them meet. But if some are deceived, then let it be according to the course of war: for where there is war and battle, some shall fall and be wounded; but he that fighteth aright shall be crowned."

Luther, of the spirit of the Anabaptists.

A few days ago a pamphlet printed by Weber L Olshausen appeared here, under the title: "A Word for the Good Cause of the Union. Vertheidigung gegen die Angriffe des ""Lutheraner"" auf die evangelische Kirche, von E. L. Nollau, evang. pastor in Gravois bei St. Louis." *) We are pleased to be able to announce this booklet herewith, for we are of the firm conviction that the good cause of truth can only win, may one come out for or against the same, if it only happens publicly. It has also long been our desire to have in our hands the testimonies of the vocal leaders in the local Protestant Church as to what they actually believe, and to be able to give them into the hands of others. Our wish has been fulfilled; whoever wants to convince himself of the spirit of the new evangelical church of the West with his own eyes now has the opportunity to do so.

According to page 67, the paper is written mainly for the readers of the "Lutheran," and "aims," as Mr. Nollau expresses it, "at nothing else than to call attention to the narrow-minded, unevangelical, and questionable direction which is advocated and spread in the ""Lutheran."" Hereafter we must consider it our duty to reply in our paper, either, if we have been convicted, to recant publicly, or, if we face false accusers, to justify ourselves. We shall the more readily discharge this duty, since we shall thereby be induced

*) The type is available from Franksen & Wesselhöft, St. Louis, Mo.

We will be able to speak more clearly than we have done about important articles of Christian doctrine, to guard pure doctrine even better against misunderstanding and distortion, and to give the truth-loving reader weapons in his hands even for those cases when error appears most deceptively in the guise of truth.

We are sorry not to be able to deal immediately with the main matter, namely, doctrine. Mr. N., however, did not like to fight in this field alone; he also attacked us personally, and in such a way that he was aware of hitting the most sensitive places, and where he could and would certainly wound us. The confidence in "the good cause of the Union" seems to have left the author so completely from the beginning that he would not promise himself a victory of this "good cause" in any other way than if he had first made his opponents ashamed before the face of the world by reminding them of their former transgressions.

Mr. N. writes on p. 4: "Far be it from us to reproach those involved with the trouble that was given at that time and to want to hurt them by it," but what shall we say to this if Mr. N. now does it after all? We think it would have been more honest if Mr. N. had only said it straight out: You are our enemies, and as enemies we must treat you. Such sincerity would have instilled confidence in Mr. N.; but truly, it is not an easy, indeed not solvable task to believe Mr. Nollau's declarations of love and fine assurances that he judges us with Christian gentleness, since at the same moment he attacks us just as (now at least) only our most ruthless enemies still do. It hurts us to see Mr. N. fighting against us, with such opponents "in league.

Mr. N. accuses us, among other things, of being "Lutherans who think themselves perfect in pharisaical self-confidence" (p. 28); of making "malicious declarations" (there); of preferring to let the Reformed live in want rather than to accept them as well" (p. 2); we had a "wide conscience" (41); we observed a "dishonest procedure" (43); we were "intolerant, hostile and heretical to the Protestants" (49); we "believed ourselves to be the true stock and core of the Lutheran Church in America" (70). Church in America" (70); we had written our criticism only "allegedly out of love for the truth" (64); we claimed that "we alone had the truth" (70); now and then we brought some to leave the Protestant Church, solely because "it is much easier to insist on being in the true Church, to boast of pure doctrine, and to lovelessly condemn those who think differently than to convert righteously and thoroughly" (65). Finally, Mr. N. points to the prophecy, which went out about five years ago, of an

Dr. Vehse with a significant sign: "There would beWe have unkindly judged God's children in it, ruthlessly several more of the spiritual tyrants, like Stephan!" (21.) denied the state of grace and salvation to many who have

We only report this to the reader herewith as sampleserred, closed ourselves off sectarianly, left our profession of the "evangelicals" love, truthfulness, and sincerity, andand our fatherland in fanatical blindness without urgent ask how we can reconcile these vituperations of ourneed, and torn the most sacred bonds in the process, and personal character with what Mr. N., p. 67, neverthelessused the symbols of our church in our mouths, but did not writes of us Lutherans: "We do not doubt at all that theykeep true faith with the doctrine contained therein, called are of an honest disposition, wanting only Christ and hisourselves Lutheran, and yet in many ways taught and honor;" - indeed, that he, p. 69, calls the evangelicals ouracted quite un-Lutheran, in short, that under the title of "brothers"! - For our part, we can draw no othertrue Lutheranism we have allowed ourselves to be carried conclusion from this contradiction than this: Herr Nollauaway, where only religious delusion can lead us; that we wants both; he wants to keep up the appearance as if hehave therefore been on the way to becoming a most were not so uncharitable as to deny us Christianity andpernicious sect. But we also confess that we are heartily God's grace; but at the same time he wants to convincesorry for all these great and grave sins; that we do not us, and especially his readers, that the evil spirit is drivingconsider ourselves worthy to be called disciples and us. We repeat, it pains us deeply that Mr. N. has takenservants of Christ and Lutherans; indeed, as Luther says the fight to the field of personalities, since we have foughtof the time when he was ordained as a Mass priest: "That against the Protestants only in the field of doctrine, oftenthe earth did not swallow us both up was unjust (humanly seemingly hard, but always, as our readers will have tospeaking) and all too great God's patience;" so must we testify, openly and honestly, but have left the judgment ofalso speak of the time when among us Stepbanism had the hearts to the heart's proclaimer. grown to its highest formation; we must now also wonder

While we refrain from defending ourselves with regardthat especially us preachers and all leaders of emigration to the above-mentioned accusations made against us,have not been swallowed up by the sea. Our hearts want and leave the judgment to God and the impartial reader,to break when we think that we have greatly offended and we now turn to another subject suggested by Mr. N.. Mr.angered God and blasphemed the enemies of the Lord; N. has, as has already been indicated, also brought tothat perhaps a not insignificant number of souls have our attention our grave sins, which we, as Stephanists orbeen mortally vexed by us, that a terrible stain has been as followers of the notorious Stephan, have allowedattached to the whole Church of Jesus Christ, and that all ourselves to be guilty of. the faithful children of God who have seen us go astray

We testify that a reminder of the trouble we oncehave been deeply offended and grieved. We therefore caused in two parts of the world is always very salutaryonce again ask all those who were previously offended by for us, because it serves us for a salutary deepus to forgive us for God's sake our grave sins; they do not humiliation before God and man. We testify that ourwant to ascribe what we have done in blindness to the bitterest enemies have been of more use to us than ourword of God, not to the Lutheran church, not to the strict friends who cover everything with love. We further testifyand rigid adherence to the truth, but solely to our with sincere hearts that we are not angry with Mr. N. forperversity and unfaithfulness.

renewing the memory of our former aberrations in a But when we publicly repeat this confession and thiswhat good he hath done thee; who forgiveth all thy sin, public writing to our great shame before all the world.apology, we do not mean to deny the mercy of God, whichand healeth all thine infirmities." Rather, we take this opportunity to once again publiclyhas also happened to us. We were not people hardened and humbly confess how guilt-ridden we feel. Weand hardened in error; what we have done in the face of confess that, when we were still followers of Stephen, wethe whole world, we have done in ignorance, with an placed blind trust in a poor erring man and allowederring conscience; in the good though sinful opinion that ourselves to be led by him without serious examinationwe were doing God a service by it; in the terrible delusion according to God's Word; we confess that we made thethat we must act in this way in order not to deny the truth preachers the rulers of the congregation, mixed theand not to perish. We did not go the wrong way in order secular and the spiritual, bound the church to a visibleto gain something temporal, but would have been ready fellowship, and ruled over Germany and many otherto sacrifice property, honor, life and limb, and all that is countries. dear to the natural man, for what we wrongly thought was

God's cause; our heart sighed earnestly for truth, righteousness and blessedness. So God has had mercy on us, has given us

We know that our sins are no longer upon us; we not only believe in the forgiveness of sins in general according to the third article, but we also believe in the forgiveness of sins for ourselves. Rom. 4, 5. We know that our sins are no longer upon us; we not only believe, according to the third article, a "forgiveness of sins" in general, but are also certain for ourselves that we have obtained this forgiveness, that Christ has also borne our sins committed in Stephanism, reconciled and redeemed them at his cross with his blood, and now, as we take comfort in him, cast them into the depth of the sea. As deeply as it grieves us that Mr. Nollau has brought our sins back to us as if they were still on us, this does not make us uncertain, not doubtful; we know that Jesus accepts sinners, even the greatest, even the most deeply fallen, even those through whose guilt others have been lost, Jesus also accepts us and has accepted us, and will never again let us be torn from his hand. The world may refuse us forgiveness (the children of God do not); we will say with David, "The Lord hath told her so;" our own hearts may still often condemn us, and Satan with all his infernal host cry out to us: Your sins are too great to be forgiven! they are still written in the book of God's guilt! but we will and do confess: "Though our sin has become mighty, grace has become much mightier. Though it be as red as blood, yet is it as white as snow; though it be as the color of raisins, yet is it become as wool. For it is certainly true, and a precious word, that Christ Jesus came into the world to save sinners, among whom we are the chief. But for this cause mercy was shown unto us, that in us first of all Christ Jesus might shew all patience, as an example to them that should believe on him." Let so many still look askance that God is so kind to us; let them murmur that Jesus also accepts us sinners; let us gladly bear all the shame and dishonor before the world, which our sins have wrought, but let not this hinder us from exclaiming with David, "Praise the LORD, my soul, and forget not what good he hath done thee; who forgiveth all thy sin, and healeth all thine infirmities."

If I have done wrong, I am heartily sorry;
On the other hand, I suppose
Christ's blood and pain.
For this is the ranzion of My iniquities;
I'll bring this before God's throne, I'm well advised. -

The ground on which I am founded. Is Christ and his blood;
That makes me find the eternal good.

On me and my life
There is nothing on this earth but what Christ has given me. That is worthy of love.

Here Mr. N. will perhaps repeat the reproach made to us in his writing: but you had not yet publicly confessed your sins and errors! (p. 3.) To this we must reply that Mr. N. is in error. We believe that there are few erring people who have confessed their errors so openly and completely before the whole world as we have. My blessed brother has handed over to the public a sermon on repentance preached here, in which our entire case is faithfully and unabashedly presented; it has not only been printed individually, but has also been distributed in magazines throughout Germany at a time when Mr. N. was in Germany. Past. Keyl has circulated in the same double way his own extensive writing, in which our aberrations in doctrine and life were set forth with the most humble confessions. Past. Löber has circulated in America and Germany a systematic exposition of the errors in which we were formerly caught, which is signed by me and most of the other preachers involved as their common confession. Rev. Brohm has done the same by having a historical account of our case and recovery printed in the Pittsburg Lutheran church newspaper. In the local "Anzeiger des Westens" (Western Gazette), the local congregation, together with myself, made a short confession to their fellow citizens a little more than two years ago of their former apostasy from the Lutheran Church, and called upon everyone to convince themselves whether we are now honestly emulating the high goal that has been set for us in the Lutheran Church. Finally, the editor of the "Lutheran" spoke privately with Mr. N. himself about our case in the most humble confessions; Mr. N. comforted us himself at that time, and assured us that he had given testimony of our conversion in Germany and had represented us in the best possible way to all Christian-minded people. After this we ask our readers with what right Mr. N. can now accuse us of not having yet publicly confessed our sins, so that we cannot claim to be treated by Christians as such, whose sins are forgiven and covered by Christ's blood!

Yes, says Mr. Nollau, "it would have been more salutary, if our opponent, instead of now heresying and attacking other church parties, had made a humble confession of the errors of earlier times in his paper. We reply that we do not doubt, however, that it would have been much more pleasing to Mr. N. to see confessions of our sins in all the numbers of the Lutheran, than a criticism of the statutes of the local Lutheran association; then we might not have had so ungracious a judge. But in the first place our paper has not the

Purpose to give notice of our persons; and then we ask: Can a man who truly confesses from the heart the doctrine of the justification of the sinner by faith, require that fallen men should never cease to confess their sins, nay, to do nothing else but always appear before the world and Christendom with lamentations and groanings over their fall? We answer: No; a justified man, it is true, should never forget his sin, much less seek to cover it up again, and retract his confession of sin, but he should also, to the honor of the sinner's friend, finally confess aloud, "Mercy has been shown to me;" and only self-righteous men, who do not sincerely believe that there is really forgiveness in Christendom, can take offence at this.

It is true that we, who were once in many dangerous errors ourselves, have taken the liberty of punishing the errors of others: Mr. N. considers this a sign of our impenitence and the lack of thorough humility of our hearts. But hath he not read what Christ saith to Peter, when he foretold his fall: "If thou be converted, strengthen thy brethren?" Luc. 22, 32. hath not Mr. N. read what David saith in the 51st Psalm, where he confesses his fall, "Comfort me again ... for I will teach the transgressors thy ways, that sinners may turn unto thee?" Where is the doctrine of justification, which Mr. N. boasts of holding so firmly, when he chastises those who have fallen and risen again by God's grace, for doing their utmost to defend the truth to which God has led them back, and to fight the opposing error? Is this not, according to Mr. N's. Is this not one of the fruits of repentance, especially if one helped to spread the error beforehand? According to Mr. N's. N's conception of Christian church discipline, it seems that the fallen man, even if he repents, can never again be allowed a seat and a voice in the Christian congregation; he seems to want to condemn him to an eternal silence and to allow him only confessions of sin. But where again is the doctrine of justification here? If Mr. N. wants to be consistent, he must agree with the unbelievers that they do not want to know about any saint, of whom it is also reported that he once fell; yes, Mr. N. must necessarily be misled by the conversion and humiliation of David, Peter, Saul, etc., who also fell deeply, and yet after their repentance cheerfully confessed the truth again and freely punished error. Or, where did Mr. N. go astray, when he felt offended by our declaration that we regarded his Lutheran church as an erroneous one! Incidentally, it is not unclear from all this, and it will subsequently come to the clearest consciousness of every reader, that Mr. N. believes that our repentance must be

We have to give up our stubborn adherence to the doctrine of the Lutheran Church. But God has kept us from such repentance, which Satan has strongly tempted us to do.

Before we close our reply to the attacks on our personal character, we have only something to correct. Mr. Nollau brazenly reports on p. 21: "The infamous "Declaration of Submission"" was signed by all adults, men and women." Our opponent here gives a sad proof that, in order to disgrace us and our congregation, which he calls "respectable" (p. 5), before the whole world, he did not seriously care whether he really reported nothing but the complete truth: for we can prove it with witnesses that, for example, we, I and the second preacher employed at our congregation, did not sign that declaration of submission, and I did so for the simple reason that I had already lost full confidence in Stephan for my own person.

In the next number we intend, the Lord willing, to go into the most important matter, namely, the doctrines in dispute between us.

(To be continued.)

Luther's defiance.

Summa, my doctrine is the chief thing that I defy, not only princes and kings, but also all devils; and I have nothing else to keep my heart, to strengthen it, to make it cheerful, and the longer the more defiant. The other part, my life and personal being, I know well myself, that it is sinful and of no account: I am a poor sinner, and let my enemies be vain saints and angels. Well be with them, if they can keep it. Not that I will be such before the world and unbelievers, but before God and his dear Christians. I will also be godly before the world, and I am so godly that they will not be worthy to untie my shoelaces; neither will they forbear me with the truth, that I live or do too near to any man in the sight of the world, as I will forbear them. In short, I am not too humble for anyone, and I am not too proud for anyone, just as St. Paul says, "I can be proud and also be humble, I can lack and also have enough." Phil. 2, 3. For the sake of my doctrine I am much, much, much too proud, stiffnecked, and proud of the devil, emperor, king, prince, and all the world; but for the sake of my life I am also humble and subject to every child. He who has not known this, let him hear it now. Luther in: Answer to the King's blasphemy in England. Works. Hall. XIX. 510. 11.

The "Lutheraner" is always available at the home of the person who carries it around, Mr. Gräbers (southern fifth street, opposite the Oelmühle), also from Mr. Quast (Olive Street, between the second and third, below the theater) and from the publisher.

(Sent in by Pastor Keyl.) Life story of Dr. Luther. (Continued.)		
In the years 1526 and '27, Dr. Luther had the most to do with the Sacramentarians. For after Carlstadt, through Luther's intercession, had obtained pardon from the Elector and had become a peasant, Ulrich Zwingli rose up in Switzerland against Dr. Luther's doctrine of the Holy Communion and claimed that the words "this is" meant only as much as "this means". He claimed that the words "that is" meant only as much as "it means." He was joined by Oecolampadius and some others. Since the poison of this false doctrine began to creep into many hearts, Dr. Luther wrote and taught against it with all seriousness and with great sharpness; for an evil wound requires a sharp knife. Particularly noteworthy in this connection are his two writings: "That the words still stand firm: this is my body," and his "great confession of the Lord's Supper," to which he added a confession of his faith in all the main articles, so that after his death no one might say that if Luther were alive now he would teach this or that article differently. To the accusation that he was to blame for the separation of the Reformed and Lutheran churches, especially because of his conduct in the sacramental controversy, he answers: "Of course, all of Germany knows well that the Gospel was initially contested by no one but the papists alone. But those who accepted the teaching of the gospel at that time were united in all matters above all articles; and such unity remained so long, until the pagans came forward with their new crickets and opinions, not only of the sacraments, but also of other articles. These at first confused the Christian congregations and broke up their unity; since that time the number of sects has increased. For when one error arises, others always follow, until one even departs from the truth. Therefore, since the unity of hearts is divided over the articles of faith, each one wants to make of it what seems good and right to him. Therefore they do us great violence and injustice, that we should have divided Christian unity. It is very grievous when an innocent man		
diger should bear the punishment which another has carried out, especially in so great a matter." (L. W. VIII. 2784. ff.) In 1527, the Elector John in Saxony ordered a general church visitation, in which Luther was also very active. Public worship was cleansed of papal abuses in all places and restored to its former purity through proper Christian preaching and catechism instruction, as well as through the scriptural administration of baptism and the Lord's Supper. The instruction of the young was improved by the establishment of German and Latin schools. Care was also taken that the teachers in churches and schools would receive sufficient maintenance from the congregations. Through the successful church visitation, Luther earned great merit not only for Saxony, but also for many other states and cities, in that they followed his and his co-workers' advice. But before Luther had completed this great work, he fell into a severe spiritual sadness, which was connected with a dangerous illness. He prayed much and with great earnestness, he comforted himself with the absolution that his confessor had given him, he held fast to God's Word and especially to the saying of Christ: "Come unto me, all ye that labour and are heavy laden, and I will give you rest;" he testified in the face of death that he had taught rightly of all the articles of the Christian faith, and that he was not sorry to have touched his adversaries so severely; he spoke of the impending distress of the Church, and said, "O, how will the enthusiasts, profaners of the Sacraments, Anabaptists, and other mobs wreak an abominable havoc after my death! But I comfort myself that Christ is stronger than Satan and all his scales, yea, he is the HEART." He asked for his little son, and when he was brought, he laughed at the father; then he said, "O thou good poor little child! Now I commend my dearest Kate, and thee poor orphan, to my dearest, pious, and faithful God. You have nothing; but God, who is the father of orphans and the judge of widows, will feed you well and give you food.		
provide." His grieving housewife showed in this great distress how richly the Word of God had borne fruit with her in silence; she said, "My dearest Doctor, if it is God's will, I would rather have you with our dear Lord God than with me. It is not only for me and my child, but for many pious Christian people who still need you. You shall not be troubled, my dearest lord, for my sake: I commend you to his divine will; I hope and trust in God, he will graciously preserve you." And behold! thereupon Dr. Luther said, "Praise God! I feel improvement!" and then said still further, "The LORD killeth and maketh alive, for he is the Lord of death and life; to him be praise, honor, and glory forever. Amen! In the following year (1528) the plague invaded Wittenberg and even Luther's house; the university was moved to Jena, and those who could flee fled, except Luther; he remained, and with restless self-sacrificing love he refreshed the sick and dying by encouragement from God's Word. The manifold experiences of the great ignorance of the people, which he had made as visitor of the churches, urged him to write in this year his small and large catechism, in which he explained all the main points of Christian doctrine, in the former more briefly, but in the latter in greater detail, of which Matthesius rightly says: "If Dr. Luther had done nothing else but write these two catechisms, the whole world could never be sufficiently indebted to him. Matthesius rightly says: "If Dr. Luther had done nothing else but produce these two catechisms, the whole world could never be sufficiently indebted to him;" and how highly she esteems the Lutheran Church, she has testified by including them in the number of her Christian confessions. In the great danger into which Germany was then plunged by the invasion of Austria by the Turks, Dr. Luther also sent out several comforting writings, in which he both exhorted to sincere repentance and earnest prayer, and faithfully warned against their devilish and lying religion, as the side-piece to the Pabst's idolatry. Since the arrival of Emperor Carl V. was expected, and with it a new discussion of the religious disputes, many wished that the discord should first be resolved.		

of the Holy Communion. The first of these was the Holy Communion. With this in mind, the Landgrave of Hesse, Philip, the founder of all such attempts at union, invited Dr. Luther and other theologians to a religious discussion in Marburg. Luther replied that he wished to appear in order to show that he was inclined to peace, but that he did not expect a good outcome to the matter, for he believed that the Zwinglians intended to use some trick. The discussion itself lasted several days, and although the Swiss, or Reformed theologians, gave way to the Lutherans in all disputed articles and recanted in writing, this did not happen in the article on the Holy Communion. For this reason, further discussion of this matter was suspended until a later time. Luther proved friendly to the Reformed theologians and reached out to them, but he could not and would not grant their request to recognize them as brothers in the faith, so that no one would think that he and his brethren approved of that false teaching. How little they were worthy of the Christian brotherly name, and how correctly Luther had seen through their cunning, hypocrisy, and deceit, is borne witness to by the palpable lie they publicly spouted, namely, that they had overcome Luther at Marburg. Just as Satan tried to suppress Luther's teaching by lies, he also tried to do so by open violence; for the advocates of the papacy decided at the Diet of Speier in 1529 that in all places where the Lutheran doctrine had not yet been introduced, this was not to happen in the future, and that where one had already professed this doctrine, the public celebration of Holy Communion was not to be permitted. The Elector of Saxony protested against this ungodly suppression of Luther's teachings, along with other princes and cities, among which were also some reform-minded ones, and from this they received the name Protestants. The hostile behavior of the emperor against their emissaries caused a further discussion about the question whether they, in the case of a religious war, should also conclude an alliance among themselves and take up arms? Luther, however, emphatically refuted it to the princes in the Scriptures, "charging them to resist." From this one sees what an outrageous injustice it is to make Luther the founder of the religious war that later broke out.

About this time Dr. Luther complained that on the one hand the papists raged against the Gospel with fire, sword, and all the power of the devil, and on the other hand that the weary red-blooded spirits and lascivious frivolous hearts plotted and wrote against it with all the cunning of the devil, and adds: "Without what else is the ingratitude and contempt among our own." (L. W. XIV, 184). On this Luther was inflamed with such zeal, that at the beginning of the

the beginning of the

In the year 1530 he preached a powerful sermon of repentance to his fellow Wittenbergers and publicly declared that he would no longer preach to them, which he did for a while. In general, from that time on, his complaints became more frequent and stronger, that in most places, with so much sowing of the pure divine word, there was so little fruit. Luc. 8. but he also says: "If it happened to Christ, the Son of God, the most holy preacher, what wonder is it that it also happens to John the Baptist, the apostles, and to us this day!" (L. W. XVIII, 488.) When therefore it is seen that even where the word of God is taught more truly, many do not live according to it as the children of God, then one should beware of the blasphemy of imputing the guilt to God and his word, or to the right doctrine, since it is the fault of men alone when the word of God remains without fruit, so that they do not believe and become blessed." -

(To be continued.)

Response to the latest defense of the Union.

(Continued.) i

When Mr. Nollau wishes to state the summa of what he censures in our doctrine, he says: "Our conviction that our opponents are still in error has not yet changed, - be it only in the doctrine of the Church." It is this important doctrine, therefore, which we shall now have to take up again before all.

We confess that we were least concerned about this, since we have presented the doctrine of the church most clearly and completely in our leaflet. However, on examining Mr. N.'s writing, we have noticed that, unfortunately, he has not grasped our exposition of the doctrine of the church, and even less has he himself awakened to the consciousness of the Christian church. Hence it has come about, as we suspect, that Mr. N. not only communicates to his readers an exceedingly strange, we might almost say monstrous, conception of the church as his own, but also gives them an equally strange image, as he has created it for himself, as ours, and against which he, as against a really existing enemy, in all earnestness takes up arms. It is true, of course, that the simple doctrine of the church has become one of the most difficult because it has been written about in so many different ways, in that each party has sought to model (shape) the doctrine of the church in such a way that its own party could still pass for a true imprint of the given model (pattern image) of the church. As difficult and complicated as the article of the church has become for many, it is certainly not unreasonable, however, to demand of the one who wants to write about it publicly, that he should not be allowed to write about it in any other way.

He should at least be aware of his subject and have come to a clear understanding of it. Also, it is undoubtedly one of the first duties of a writer to make every effort, unclouded by preconceived opinions, to correctly comprehend and faithfully represent the true opinion of his opponent, so that he does not waste time and energy in fighting his own dream image.

After this we would now be almost discouraged from writing anything further on the subject touched upon, but we will nevertheless try once more to set forth the doctrine of the Church as simply, clearly, and thoroughly as possible from God's Word, and then subject Mr. N.'s opinions on it to an examination. -

First of all, according to God's Word there are not two churches, visible and invisible, or even more, but only one. The Lord always speaks of only one. He says, "There shall be one flock, and one shepherd." Joh. 10, 16. "Upon this rock I will build my church," not common. Matt. 16:18. Hence the b. apostle exhorts the Ephesians, "Be diligent to keep unity in the Spirit, through the bond of peace. One body and one Spirit, even as ye are called unto one hope of your profession. One Lord, One Faith, One Baptism 2c." Ephesians 4:3-5. and in the Epistle to the Galatians, ch.4:26. the same apostle saith, "The Jerusalem which is above, which is the free, which is the mother of us all." (Here the church is called the Jerusalem that is above, as Christ often calls her the kingdom of heaven on earth, and the Epistle to the Ebrews, K. 12, 22. the heavenly Jerusalem.) Clearly also the church is necessarily called One, when she is represented as Christ's bride. According to all these divine testimonies, therefore, every Christian confesses in the apostolic symbolum: "I believe One (unam) 'holy, general, or Christian Church."

If we then ask who or what is this true church of Christ, we must answer according to God's Word: It is the entirety of all believers and those sanctified by the Holy Spirit. Spirit. For thus saith St. Paul: "Christ loved the church, and gave himself for it, that he might sanctify it, and cleanse it with the washing of water in the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Ephesians 5:25-27 God made Christ "the head of the church over all things, which is his body, the fullness of him that filleth all in all." K. 1, 22. 23. So to the one true church belongs no ungodly, no unbeliever, no unregenerate, for "he that hath not the Spirit of Christ eateth not." Romans 8:9. Therefore St. Peter exhorts Christians, "Ye also, as the living stones, build yourselves up into the spiritual

Home and to the holy priesthood. Priesthood, to offer up spiritual sacrifices acceptable unto God, through Jesus Christ." 1 Pet. 2, 5. Therefore we confess that the church is fei "One holy," and the communion of saints."

This One true Church is bound to no nation, limited by no place and no time; it exists under all the heavenly realms, was and will be at all times, and is united by One Truth and One Faith which it confesses, by One Spirit who dwells in it, by One Head and One Lord who rules it, by One Hope to which it is called. For thus saith St. Paul, "By One Spirit are we all baptized into One Body, whether we be Jews or Greeks (Gentiles), whether we be bond or free, and are all made to drink into One Spirit." 1 Cor. 12:13. John testifies to the same thing when he says, "JESus was to die for the people, and not for the people only, but that he might gather together the children of God which were scattered." John 11:51, 52. Hence we confess a "catholic," i.e., universal, Christian church, and a "communion (of all) saints."

Now the church is not a visible institution, like a state, but an invisible kingdom, a spiritual building established in the hearts of men by the Spirit of God. For thus Christ speaks of His church: "My kingdom is not of this world." Joh. 18, 36. "The kingdom of God cometh not with outward showings. Neither shall it be said, Behold here, or there it is. For behold, the kingdom of God is within you. Lucas 17:20, 21. From this it is irrefragable that the true church of Christ is never actually visible. Nor can it be otherwise, for since only truly believing born-again Christians are members of the church, no one can say that these or those people are the church; for every one ought to be sure, and can be sure, as far as he is concerned, that he is in Christ, and that Christ is in him; but no one can be unmistakably sure about any other man, whether he is a child of God, and therefore whether he is a living stone of the spiritual house of God or of the church. As Solomon says, "God alone knoweth the heart of the children of men," 2 Chron. 6:30, and St. Paul, "The firm foundation of God standeth, and hath this seal: The Lord knoweth them that are his." Then we confess, "I believe a church;" but faith is "a certain assurance of things hoped for, and not doubting of things not seen." Ebr. 11, 1. In agreement with this, Luther says: "Therefore we confess rightly in faith, when we say: we believe in a holy Christian church; for it is invisible, lives in the spirit, in a place where no one can come." (L. W. H. VIII, 2745.) Following Luther, J. Gerhard also writes in his Doms rlwoloZiois: "We say that the true, holy, and catholic (universal) church is always invisible, even itself.

at this time when the rekindled light of the gospel shines most brightly in many kingdoms and provinces." Art. XXIII. § 69.

Now that we have considered these four main points in the doctrine of the church, we must, in order to understand the Scriptures correctly where they speak of the church, also note this. Now that we have considered these main points in the doctrine of the church, in order to understand the Scriptures correctly, where they speak of the church, we must also note that in the Scriptures both the visible entirety of all those who are called outwardly, and individual visible communities (particular churches), in which the gospel together with the holy sacraments is acted upon, are connected with the word "church" in an unequivocal sense. This is because the church, or the faithful and elect, are contained in the multitude of the called, and are to be sought only there. But in these visible communities there are many who do not belong to the church, for the Lord says, "Many are called, but few are chosen." In the church of the called there are hypocrites, unbelievers, unholy men, heretics, and sects. Thus, for instance, St. Paul addresses the Corinthian community with the words, "The congregation (or church) of God at Corinth;" and yet in the whole epistle to them he reproves that there are among them not only divisions (separatists), but also an incestuous (1 Cor. 5, I. ff.), rotten, or sects (11, 19), yea, unbelievers (15, 1.2.), and who know nothing of God (15, 34.)! From this we see that when the whole of baptized Christianity is called the Christian church, or when a congregation of people in a province, or in a city, or in a house is called a church, this is done according to the form of expression called *synecdoche*, i.e., one attaches to the whole what can only be said of one part of it and what is also to apply to this alone. This mode of expression occurs very frequently in Scripture. Therefore, in spite of this way of speaking in the Bible, it remains nevertheless certain that the true church of Christ is actually an invisible spiritual heavenly kingdom on earth, that it consists solely of true Christians and is formed solely by them. But the Augsburg Confession, in the eighth article, rightly says: "The Christian church is really nothing else than the assembly of all believers and saints;" and the Apology, in the seventh article: "If one really wants to speak of what the church is, one must speak of this church, which is called the body of Christ, and has fellowship not only in outward signs, but has the goods in the heart, the Holy Spirit and faith. Spirit and faith. For it is necessary to know what makes us members of Christ, and what makes us living members of the church. For if we were to say that the church is only an outward police force, like other regiments in which there are evil and good, no one would learn from this, nor understand that Christ's kingdom is spiritual, as indeed it is,

wherein Christ inwardly rules the hearts, strengthens, comforts, and dispenses the Holy Spirit and various spiritual gifts. Spirit and various spiritual gifts." Luther speaks of this even more clearly in his Large Catechism, in the explanation of the words: "Communion of Saints". "This is precisely the opinion and sum of this addition: I believe that there is a holy company and congregation on earth, of vain saints, under one head, Christ, called together by the Holy Spirit, in One. I believe that there is a holy company and a congregation on earth, of all saints, under one head, Christ, called together by the Holy Spirit, of one faith, mind, and understanding, with diverse gifts, but united in love, without divisions or separation. - Do they say, But does not Christ clearly say that the kingdom of heaven is like a field in which tares and wheat grow? So we answer with our apology that the Lord clearly says, "The field is the world," not the church! Matth. 13, 38.

With such a representation of the church, the papists, of course, say that we Lutherans made of it a Platonic republic, that is, a beautiful, holy, and pure church that existed nowhere but in our thoughts; but only spiritual ignorance can speak in this way. There is not only in truth a holy. Not only is there in truth a holy congregation of believers scattered throughout the world, but intimately united by one faith and one Spirit, but there are also distinct marks by which it is recognizable, or, as it is otherwise called, visible; as the soul, though it can never be seen, yet clearly makes known its existence. These marks are the word of God and the holy sacraments. Sacraments, for the Word and Sacraments are not only the means by which the Church alone is established and maintained, but also the treasure entrusted to her, which she alone administers, preserves, and delivers to others; hence she is also called a pillar and foundation of the truth. 1 Tim. 3:15: As that star showed the wise men of the east the house in which the infant Christ lay, so the light of the Word of God shows the house in which Christ dwells, which is the church. Just as Christ could not once be recognized from the outward splendor of His appearance, but only from the prophecies in the writings of the prophets, so even now the Church, which is His spiritual body, is recognized only from the Word. We consider it unnecessary to elaborate on this here, as we have already dealt with this individual point in detail in No. 6 of our paper.

Now the purity of the word, as far as the preaching of it in the church is concerned, has its different degrees at different times, and therefore the church is compared to the changing moon. (Song of Songs 6:9.) Even the members of the true church, or Christians, therefore often build on the right ground, that is, on Christ, and the faith on which they are built, not all "gold, silver, and precious stones" of approved doctrines, but also "wood, hay, and stubble.

(1 Cor. 3:11-15), so that the church also must daily pray, "Forgive us our trespasses," but these errors of theirs are such that they not only do not overthrow the foundation, but are also not stubbornly held fast by them; as we see, for example, in the dear apostles, who often erred, but were always willing and ready to be taught. For where not only error is preached, but also obstinately held fast, there is not Christ's church, there becomes visible not the true church, but the false one, or a sect. "He that is of God," saith Christ, "heareth the word of God: therefore hear ye not, because ye are not of God. My sheep hear my voice. He that is of the truth heareth my voice." John 8, 47. 10, 27. 18, 37. And John testifies, "He that transgresseth, and abideth not in the doctrine of Christ, hath no God." 2 John 9:Titus 3:10, 11. Hence blessed Luther wrote, "Where else should one distinguish which is the right church of Christ, and which is the church of the devil, except in obedience and disobedience to Christ; especially when disobedience is openly known and understood, and freely and insolently excuses itself, and wants to be right? For the holy church For the holy church also sins and stumbles or errs, as the Lord's Prayer teaches; but she neither defends nor excuses herself, but humbly asks forgiveness, and corrects herself as she always can: then she is forgiven, and her sin is no longer counted sin. If then by obedience and hardened disobedience I should not know, nor distinguish the right church from the wrong, I know no more to say of any church." (Letter on account of the Book of the Angular Mass. W. H. XIX, 1579.) In another place Luther further says: "As St. Augustine speaks of himself: LrrLI-6 pororo, Ülsrotieus nonsro: I may err, but a heretic I will not become. Cause, heretics not only err, but do not wish to be instructed, defend their error as right, and contend against the known truth and against their own conscience. Of such St. Paul says, Titus 3:10, 11: "Avoid a heretic when he is admonished one or two, and know that such a one is false and sins *LutooLraLriws*, i.e., one who willfully and knowingly wants to remain damned in error. But St. Augustine is pleased to confess his error, and to have it said to him. Therefore he cannot be a heretic, even if he were mistaken. So do all other saints, and gladly give their hay, straw, and wood into the fire, that they may remain on the ground of blessedness. As we also have done, and still do." (Of Conciliis and Churches. W. H. XVI, 2664.) Finally Luther says: "They do not distinguish: to err and to remain in error. To err does no harm to the church, but to remain in error, that is impossible; as Christ speaks Matth. 24, 23.

would be led into error where possible." (From the Angular Mass. W. XIX, 1515.) If we now summarise what has been said once more the church is the one people of God spread over the whole earth, the assembly of all believing souls sanctified by the Holy Spirit. It is the assembly of all believing souls sanctified by the Holy Spirit, which are usually completely hidden from the eyes of men and known only to God, but which are also revealed to men where God's Word is preached purely and the holy sacraments are administered according to Christ's institution. This is the only church of which we know, of which we have hitherto spoken in our paper, and for which we wish to contend, and if we wish to be Lutherans, we will confess ourselves by this name to no particular party, nor to any other, but to this very one general (Catholic) Christian and apostolic church, as Luther and all his faithful followers have done. Now, if the whole multitude of the called and baptized is also called the church, and if further mention is made of national churches, particular churches, and the like, this is done only in an inauthentic sense, and only because among these visible multitudes the church of Christ lies hidden, because the elect are to be found only among the called. Heretics also, who stubbornly err, and stubbornly deny important truths contained in holy Scripture, are outwardly in communion with the church, but therefore they are not the church with their adherents; Even though there are members of the church hidden among the heretics, who hold the truth in their hearts, and either testify against error, or, through weakness of knowledge do not see through their false prophets, and are outwardly held captive by the mob or sect, but in their hearts are in communion with the true church. - Let this be enough for this time. We commend this brief discussion to the most careful consideration of our readers; for only then, if one holds fast to these few simple propositions drawn from the Bible, and lets go of all other conceptions of the church, (even if one may have received them from so-called Lutheran books), which shift or overturn these propositions: only then will one come to a sound doctrine concerning this article, and to a clear insight into the connection of the same with the whole Christian doctrinal edifice, and know how to rightly judge the various phenomena in Christendom. The reader will not be put off taking the dear Bible at hand and comparing the picture of the church given by us above with the type (model) of the salvific doctrine, then, if he believes in the Bible, he will not be able to refuse his agreement and will also certainly perceive, as we did, with joyful surprise, that the biblical doctrine of the church is reproduced in the purest, truest and most faithful manner in the symbolic books of the Lutheran church, especially in the Augsburg Confession and its Apology. Confession and its Apology, and nothing sectarian is added to it. The Christian reader will find in his comparison that Mr. Nollau did not base his doctrine of the church on the Bible, but formed his doctrine according to how he believed he saw the church with his eyes; instead of the other way around,

to examine and judge what he saw according to the word of God. For human reason, of course, it is more plausible and acceptable to proceed, as Mr. Nollau does, according to the principle: "We must consider the church, not as it ought to be, but as it is. (p. 27.) But if, according to Mr. N., we are no longer to judge the church according to how it ought to be according to the Bible, but how it is according to our thoughts, we really do not know what the Bible is for according to Mr. N.'s thoughts. We must, however, for want of space in this number, refer our readers to the next, where we shall apply the standard of Scripture to Mr. N.'s expressed opinions. (To be continued.)

One's conceit in Scripture.

With certain strong sayings the heretics must be seen, or else they slip away, and pass through as fish pass through a net. It is a slippery thing about the heretics; they are hard to keep, and are reckless in their dealings with the divine Scriptures. All this makes them carry their conceit into the Scriptures, and the Scriptures must be made to conform, bend, and direct themselves according to their head and mind. Therefore we ought to hear the word of God with fear, and to act in it with humility, and not to plump it down with our own pride. You would rather fall into all sin than into your own conceit, such a dangerous, harmful thing it is. For the word of God is not to be trifled with. If thou canst not understand it, remove thy hat from off it. It suffers no reproach, nor any human interpretation; but it is in earnest, and wants to be honored and restrained. Therefore beware lest thou fall into it with thine own conceit. If this beast be rooted in, the devil shall ride it out, but not I. Wherefore St. Paul saith well to Tito, 3:10, "Avoid an apostate man, when he is once and again admonished; and know that such a one is converted, and sinneth, as he that hath condemned himself." Therefore beware of the sects. It is easy to get in, but hard to get out. Believe me, you cannot get out again so easily as you can get in. - Luther over 23, 5-8.

Contempt Of The Laity (Non-priests) In The Papist Church.

In 1662 a second edition of a book was published in Würzburg under the (Latin) title: "Das allen Weltlichen verschlossene Heiligthum oder Abhandlung von dem Verbote der heil. Schrift in der Volksover Muttersprache, by Nicolaus le Maire, a French councillor and almoner." The author was a zealous Papist; his book, therefore, had the following title-copy: a splendid temple, from which a dog-whipper chases the dogs; the superscription is, "Out with the dogs!" (I^or^ he It!)- Behold, you poor laymen, so you are regarded by your priests; therefore they forbid you to read the Bible. So sounds it when a man, like le Maire, prates from the card of your spiritual fathers.

(Sent in by Pastor Keyl.)

Life History of Dr. Luther.

(Continued.)

At the upcoming Imperial Diet in Augsburg, another attempt was to be made to settle the religious disputes that had arisen with the papists. The Elector of Saxony also went there, accompanied by Melanchthon and Dr. Jonas; however, he left Dr. Luthern behind at his castle in Coburg for important reasons. At his request, Melanchthon wrote the famous Augsburg Confession, which consists of 28 articles and contains the most necessary pieces of Christian doctrine, especially in opposition to the papists. On this occasion, Melanchthon not only took as a basis 17 articles written by Luther, but it was also sent for review by express order of the Elector to Dr. Luther, who testified his complete approval and only casually remarked that he could not tread so softly and quietly as Melanchthon, but also added: "Christ, our Lord, help that it may produce much and great fruit, as we hope and ask. Amen!" This also happened, for when this Confession was presented to the Emperor in the name of the Lutheran princes and estates in a public imperial assembly of all the estates of the Roman Empire on June 25, 1530, and was read aloud with the Emperor's permission and then spread in copies and in print to many countries, many first gained a true insight into the Lutheran doctrine, recognized its conformity with the Holy Scriptures and the teachings of the old church, and gladly confessed it. Therefore Matthesius also says very aptly: "Greater and higher work and more glorious confession has not been made since the apostles, than this at Augsburg before the whole Roman Empire." This Confession, together with its Apology or Defence, written later by Melanchthon, and further explanation, has likewise been declared by the Lutheran Church from that time until now to be one of its public confessions, and recognizes no one as belonging to it who does not confess all the articles of this unaltered Augsburg Confession and its Apology without exception. Confession and its Apology. When also the

The Lutherans, like the Reformed, hypocritically wanted to sign this confession, but the latter did not admit it because they had not yet recanted their false confession of the Holy Communion. They had not yet recanted their false confession of Holy Communion. Therefore, they thereafter, again plunged the Lutheran Church into deep mourning. He passed away in the "presence of Luther in their separation from the Lutheran Church through the confession of Christ, which he had made two years earlier in Augsburg. Of this, as well as of many other of his virtues, Luther gave many strange testimonies in the Coburg castle, but two funeral sermons preached to him. Luther continued unchanged to pursue the word of the Lord, and also in this year let many beautiful writings go forth. Among others, he wrote his so useful heroic hymn: Ein' feste Burg ist unser Gott 2c., which he composed around that time according to the instructions of the 46th Psalm, along with the melody; he also often received absolution and Holy Communion. Thus Luther always kept his courage, although he was constantly in no small danger from his enemies, and had to feel the blows of Satan's fist, as he had done nine years earlier at the Wartburg, in the face of various physical and spiritual temptations. Under these circumstances, he also worked on several important writings, especially translating the prophet Ezekiel into German and writing an excellent interpretation of the 118th Psalm, which he called his *Confitemini* and his favorite Psalm, because already rendered great service to it in many troubles. He wrote the powerful and convincing "Warning to the people of Frankfurt that they should beware of Zwingel and Zwinglian teaching. In 1533, he wrote the powerful and convincing "Warning to the people of Frankfurt that they should beware of Zwingel and Zwingel doctrine," and at the end of it, where he gives instruction on confession, he says the following: "If a thousand and a thousand worlds were mine, I would lose everything, because I would let this confession of the smallest piece come from the church. To the Lutherans, who were hard pressed and driven out by Duke George about this time, Dr. Luther sent several strong comforting writings, and being scolded by this prince as a perjurer and seditionist, he answered fiercely and with a righteous zeal of Elias.

In the year 1534 Dr. Luther completed the great work of the translation of the whole Bible under God's special help.

He began this work in 1517 with the translation of the seven penitential psalms, and since then he has devoted seventeen years of time and diligence to it. The difficulties he had to overcome in this work exceed all imagination. In particular, he often spent four weeks pondering over a single word in the Old Testament, asking how he would translate it from Hebrew into German, often without being able to find it. Matthesius therefore rightly calls this translation of the Bible one of the greatest miracles that God has wrought through Dr. Luther; for it seems to an attentive reader of the Bible as if the Holy Spirit, through the prophets and apostles, had been able to translate the Bible into German. It seems to an attentive reader of the Bible as if the Holy Spirit had spoken through the mouths of the prophets and apostles in our German language. Therefore, this translation surpasses not only the earlier ones, which were extremely rare and almost completely incomprehensible, but also all later translations up to the latest time, so that Luther will always remain the master in this, too, and his work will keep its prize. God has also adorned this work with many blessings; for through the millions of impressions of this translation the Word of God has been spread not only in Germany, but also through the translation of it into foreign languages into many other countries. Furthermore, through this translation of the Bible, a rich linguistic treasure has been formed, from which both the peculiar and powerful church language has been taken, as it is found above all in Luther's writings, and through which also the foundation has been laid for the perfection of the German language in general.

In 1535, the Anabaptists wreaked new havoc and deceived many people; they rejected the written Word of God and the sacred ministry. They blasphemously claimed that the Holy Communion was nothing but bread and wine. They blasphemed the Holy Communion, saying that nothing but bread and wine was distributed; they defiled the authorities and led a wild and desolate life. They especially wreaked havoc in the city of Münster, until at last their ruthlessness was resisted by force of arms. Luther, however, also violently wielded the sword of the Spirit, namely the Word of God, against these enemies of the Christian church in several writings and faithfully warned against their errors, as well as against sneak preachers and angle preachers, or against those who, without a proper profession, raise themselves up by men to be teachers themselves.

At the end of this year, a papal envoy named Paul Vergerius came to Germany to announce a free church assembly that had long been promised. He also came to Wittenberg with a large retinue and summoned Luther to him. When the subject of a concilium came up, Luther declared that the opposing party was not serious about it, and that if such a concilium were to be held, it would, according to their custom, only be about unnecessary things, not about the faith, the law, or the church.

and of the right concord in spirit and faith. At this, Vergerius turned to his companions and said: "He truly meets the main purpose of the whole trade. Luther, however, added: "Through the Holy Spirit we are certain of all things. Spirit of all things certain, and may not at all Concilium, but other poor people, so oppressed by your tyranny; for ye know not what ye believe. Now therefore, if ye have a mind to it, make one, I will come, God willing, and if I knew ye should burn me." This Vergerius, after ten years, became a zealous Lutheran; for when, in the hope of becoming a cardinal, he read Luther's writings with great assiduity, in order to refute them, he was thereby so convinced of the truth that he now wrote not against Lutheranism, but against Pabstry.

Among the many writings which Luther wrote in this year, the following is especially noteworthy: "A Simple Way to Pray for a Good Friend." This is a short but excellent instruction on how to apply the first three main parts of the Catechism to prayer.

How willing Luther was to offer his hand for a union with the Reformed, regardless of the right doctrine, can be seen again in the so-called Wittenberg Concordia. In 1536, shortly before Pentecost, a number of Reformed theologians, including Bucer, were sent to Wittenberg to confer again with Luther and the other theologians about the Article of Holy Communion. The article of Holy Communion was discussed again. In the introductory speeches, Luther showed why he had had to doubt the honest intention of the opposing party until now, and declared, especially against Bucer, that if he did not mean it honestly, it would be better to give up the thoughts about a Concordia altogether, so that the evil would not become worse and the descendants would not have to sigh over such deception. When Bucer, somewhat dismayed, assured them that his intentions were honest, and sought to excuse what had happened, Luther demanded that they publicly declare their hitherto held doctrine of the Holy Communion to be unchristian. Luther demanded that they publicly recant their hitherto held doctrine of Holy Communion as unchristian, and promise to accept and present the true doctrine of it with the Lutheran Church; they would have to state purely that in the Sacrament Christ's body and blood were essentially present in the bread and wine, even if the one who distributed or received it were unworthy. These and other points were then compiled by Melanchthon and signed in their entirety by the Reformed and Lutheran theologians, and also publicly read from the pulpit.

A part of the Reformed testified their joy against this Concordia, but the Swiss did not want to accept it, but sent out a new counter-script; soon Bucer also began to waver again, and even Melanchthon and others, who had been

They secretly did many things with him, by which they encouraged many deviations from the right doctrine, and thereby caused great harm, but still caused Luther much grief in the last years of his life. -

(To be continued.)

Response to the latest defense of the Union.

(Continued.)

In the last number of the Lutheran we asserted that Mr. Nollau had not yet awakened to the consciousness of the Christian church, and that he had not grasped our exposition of the doctrine of the church, and therefore had not refuted it, but had unhappily fought against an enemy who existed nowhere but in his thoughts. It is now up to us to prove these assertions of ours.

Mr. N. quotes these words of ours from page 7 of the "Lutheran": "We do not want to concede that there are many true churches;" to which Mr. Nollau replies: "Neither do we; but the one true church of Christ is just the invisible one, the multitude of believers whom the Lord alone knows as His own, and who are scattered over the whole earth; the other, the visible one, is all Christendom. N. had really been conscious of what he expresses by the concession that there is only One True Church, this should have led him to quite different results from what has in fact happened. For what are the conclusions which Mr. N. draws from that principle? He says: "We must either suppose that there is no true orthodox church, because even the Lutheran church has not absolutely the one right interpretation of the Holy Scriptures, or we must suppose that there is no other church. Scripture, or we must concede the glory of orthodoxy to other churches also." P. 18. 19. Hence, Mr. N. further says, that if certain communities "have done this and that of it and to it" (comp. Deut. 4, 2., Revelation 22, 18. 19.), "this this and that of the apostles signify 1 Cor. 3, 12. 2c. among wood, hay, and stubble, which, beside gold, silver, and precious stones, is built upon the One Ground JEsu Christum." P. 27. According to p. 30, therefore, even the Reformed and all others must not be denied, "that they confess the faith pure and round;" and p. 34, it is asserted of every, and therefore also of the irreligious church, "The foundation of the church is Christ and his gospel." On pp. 25 and 26, Mr. N. (using the words of a certain Mr. Stier) first speaks of the Christian church, which we profess to believe in the third article, and says of it that to it now belong "all who outwardly confess the faith in the triune God according to the revelation of Jesus Christ, etc., with one another, even though great deficiencies have been introduced.

are in doctrine, discipline, and life; - therefore, it says further, "we should not entirely reject any community that still has a part in the apostolic confession of faith. From this "holy Christian church" Mr. N. now distinguishes, together with Mr. Stier, "the congregation of the saints," which he calls "the real true church of the Lord."- A long quotation from the writing of a certain Mr. Saxer, with which Mr. N. adorns his own immediately in the beginning, gives a deep insight into Mr. N.'s views of the church. Saxer himself says, among other things, that the last result of his investigations on the development of the church is this: "that at the time of the Reformation the church came to an end," (p. 9) while "up to the time of the Reformation it developed more and more brilliantly. Of the age of the Reformation, Mr. N., with Mr. Saxer, further says: "The whole state was but a constitutionless one; the church, however, is an (outwardly?) well-ordered organism, in which all the members interlock. The invisible church had thus become visible in such a way that it was not yet able to form a true church." (p. 11) At the same time, the view of the Reformed Church is not indistinctly approved, that the different sects are only "different manifestations" of the true Church. There.

We must confess that no matter how hard we try to get a clear picture of the church after such statements by Mr. N's. thoughts about the church, nothing will become completely clear to us but Mr. N's lack of clarity. Unclearly, about which he has issued a written document here with uncommon courage. Mr. N. will of course excuse himself by saying that he did not write what concerns the main matter himself, but gave excerpts from the writings of famous men of our time. If, however, Mr. N. did not dare to present in his own words what he wanted to prove and what was actually important in his writing, he should at least have examined the foreign material to some extent to see whether it agreed with the principles he had first established. But Mr. N. did not do that. Thus, according to the above statements, his confession of the church reads, among other things, as follows:

"I believe, according to the third article, two churches, a visible and an invisible, namely, 1. the holy, Christian church, and 2. the congregation of the saints, for these must not be merged. The invisible church is the multitude of believers throughout the world, who alone have the promise of keeping the unadulterated doctrine of Christ. p. 27. The visible church is the aggregate of all who outwardly profess the doctrine of Christ, though they greatly depart from it. This visible church, it is true, had the true form of the church of Christ before the Reformation,

especially when, in the fourth century, the Emperor Constantine, and later the Pope, united it into one great organic whole, under which favorable circumstances it developed ever more brilliantly, and remained the One great world-historical phenomenon, in which Christ revealed Himself and His glory to the world." P. 8. Alas! but at the time of the Reformation, "the Church was robbed of all her glory and beauty by God in righteous judgment, and her high majestic stature was shattered. The church is no more! She is cut off from the earth as Christ was once cut off." (There.) The fault was - "the unconstitutional state of it "was the result of this: the old church was broken up, and divided into sects." Among all these sects, the Roman Church "maintained the character of the Church before other ecclesiastical parties." p. 11. The other sects more or less deviate from God's word, but it would be wrong not to honor them all with the title of orthodox churches (as the Pharisaic rigid Lutherans would have it), because they are all God's institutions of salvation, founded on Christ and the gospel, and are only different manifestations of the true church, which, though they are not to be regarded entirely alike, yet, like the Lutheran church, profess the faith purely and roundly. For a true confession does not require that the pure doctrine of the gospel be confessed, but only that Christ be confessed. P. 32. The best of all the churches, which, having so great a choice, I have chosen, is at last the new evangelical, "which has again taught the gospel most purely," but, alas, those who belong to it must "strive more and more fully to find again the first right ground of the apostolic church." S. 26. -

This is Mr. N's confession of faith in the church. The reader will open the book himself, and he will find that we have not distorted anything, but have only compiled what is said here and there in Mr. N's writing in such a way that the picture he has sketched becomes somewhat clear. The reader will find that we have not distorted anything, but have only compiled what is said here and there in Mr. N's writing in such a way that the picture he has sketched becomes somewhat vivid and clear. The reader will see from this, first, that Mr. N., contrary to God's Word, makes two churches, by separating the invisible church from the visible, while according to God's Word there is only One true church, which has One Spirit, One faith, One baptism, 2c. and becomes visible or manifest through nothing else than God's Word or the confession of the truth. Now it is true, according to the Scriptures, that the heretics and sects are also outwardly in the midst of the true church, in which, according to St. Paul, even the Antichrist sits; but, we repeat, therefore the sects are not, as Mr. N. concludes, the church, therefore they do not belong to it, and are not a part of it! For Christ's kingdom is a kingdom of light and truth, not of darkness and error.

The reader sees, secondly, that through those

The false distinction between the visible and invisible church has given rise to the misconception in Mr. N.'s mind that there is either no true-believing church on earth at all, or that the glory of being such must be left to all parties in Christendom; hence Mr. N. also does the latter and wants every sect to be recognized as a part of the true Christian church. By this public confession, Mr. N. has himself completely justified our accusation that the Protestants wholeheartedly pay homage to indifferentism (equal validity of religion), i.e. that they do not care about the difference between pure and false doctrine. It is only missing that Mr. N. adds that there is no difference between Christians, pagans, Jews and Turks, if they only "pursue sanctification and do not sneak after it" (p. 56), then the basis for the great temple of union built over the whole world is ready, for the construction of which at present the "Evangelical Protestants" (that means now in German: such people who protest against the Gospel) already deliver the preliminary work.

Now what saith Mr. N. concerning the following exhortations: "But I exhort you, brethren, that ye take heed of them which divide and cause offence, beside the doctrine which ye have learned, and depart from them"? Rom. 16:17: "For this I know, that after my departure there shall come among you grievous wolves, which shall not spare the host. Even from among yourselves shall arise men, speaking perverse doctrine, to draw the disciples unto themselves. Therefore be courageous"? Acts 20:29,30 Or when the Lord says, "Many false prophets shall arise, and shall deceive many. And if any man shall say unto you, Behold, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, that they should deceive into error, when it is possible even the elect"? Matth. 24, 11. 23. 24. Why does Mr. N. answer nothing to such and similar passages which deal with the false church, and which we have quoted? Why does he pass them by like a fox before a place where he smells a trap? It is a very bad sign that Mr. N. does not say a word about it, and does not otherwise refer to it in his writing, as if those warnings against false doctrine and the sects thus created for the Protestants were as good as not in the Bible! This was precisely the point at which Mr. N. was to prove his art, and show that either there could be no false church or sect at all, or that at least the Protestants did not belong to them. Let them, however, for easily understandable reasons, pass over with silence the warnings against false prophets and their fellowship, which occur so frequently in the Bible, and try to put as much as possible out of the sight of their readers,

let them be to us a bright light in this last, dark and dreadful time.

But what shall we now finally say about how Mr. N., according to Mr. Saxer, describes the church before and after the Reformation? To lose a word about it before the ears of a Protestant seems quite superfluous. The description is so abominable that it disgusts us to repeat it. Mr. N. should take his thanks for this from His Holiness the Pope of Rome, for truly, if a Protestant does not earn at least a cardinal's hat by this, we do not know how a Protestant can attain such honor. We do not understand how Mr. N. was able to win over himself to call his guide, Mr. Saxer, an honest Lutheran, and to serve up to the readers the gibberish of his developments in church history as proof of his honest Lutheranism. This much is clear to us, that in the mind of Mr. Saxer and of all who approve of his view, quite coarse, carnal, papist concepts of the true shape of the church haunt them, that under it they imagine a well-organized church-state; hence the outrageous assertion, "that at the time of the Reformation (the reorganization of the church) it had come to an end with the church!" p. 9. P. 9. When one reads such things in Mr. N.'s book, one believes to have the Cincinnati "truth friend" in one's hands. Fie on him, that Mr. Nollau still dares to accuse us Lutherans of an alarming inclination toward Rome, while he himself becomes a traitor to the Protestant Church against the Roman Church, and gives the Roman Catholics the weapons in their hands against us; by confessing that with the Reformation the true form of the Church has perished, and that the Roman Church "continues to assert the character of the Church before the other ecclesiastical parties!" p. 10. Fie on him that a Protestant can so revile and blaspheme the blessing of the Reformation, and be so blind as not to know that the public preaching of the pure Word, whether at the stake or in the dark chamber of the Inquisition, gives the true shape to the Church, and makes her, this kingdom of the cross, a city on a high mountain; a beacon that shows the erring ships the right harbor! Fie, shame, that a Protestant can still court the outwardly decent form in which the Roman Church can make her appearance before the world, and look askance at the earthly power, splendor, glory, and military order of the Papal Church! Mr. N. evidently does not even so much as perceive that the false cohesion of the Pabstical, or, as he calls it, its outward organism, enforced by external means, is the most total malformation of the Christian Church. Such notions of the true shape of the Church as live in Mr. N.'s heart, and are to be awakened by him in his readers, give the key to why so

many new believers are now converting to the Roman Secte, while one hears nothing of the kind from so-called Old Lutherans. *) The spirit of false union inevitably leads to this. In the so-called Protestant Church, out of obvious jealousy against the great organic and stately body of the papacy, one seeks to bring people together in this way, in that one does not ask whether the people also carry one faith in their hearts and therefore profess one doctrine, but is satisfied if the people only allow themselves to belong to the new broad and wide church, in which there is room enough for people of different faiths. What is the vaunted and envied unity of the Roman Church different? It consists, at bottom, in nothing more than the bishop ducking under the pope, the priest under the bishop, and the layman under the priest, and all shouting at the top of their voices: We belong to the Catholic Church, and believe what it commands us to believe! - while the same doctrine is scarcely heard in two pulpits.

In the next number we intend to show what doctrine and conception of the church, especially of the Lutheran, Mr. N. falsely imputes to us, but how he has thereby revealed that he was, as we hope, incapable of understanding our clearly presented doctrine in its context, since we would also have to fear that he was distorting our doctrine against better knowledge and conscience.

(To be continued.)

Faith a miracle.

Faith is a miracle that makes a man, who is otherwise a poor, weak creature, so proud that he can say, "If all the devils fell on me, even if all the kings and emperors of heaven and earth were against me, I believe and know that I will be preserved: If all the devils fell upon me, even if all kings, emperors, heaven and earth were against me, yet I believe and know that I shall be preserved. Luther on Exodus 14.

Not the crowd the church.

When, during the reign of the Emperor Constantius, almost all the teachers of the Church were infected with the Arian heresy, the Emperor, who was also Arian-minded, cried out to the Roman bishop Liberius: "How many parts of the world are you, who alone can do it

Mr. N. will perhaps think that he can call Mr. Oertel a convert from an Old Lutheran to the Papacy; but then he is mistaken. Mr. Oertel had no more penetrated into the true doctrine of the Lutheran Church than all of us former Stephanists. It was not our strict adherence to Lutheran doctrine that made us Stephanists, but our complete, though unconscious, departure from it. It is therefore of no help to Mr. N. and his Methodist brethren if, in order to combat the old Lutheranism, they always know how to speak of nothing but our departure from Stephanism.

with that ungodly man (Athanasius), and disturb the peace of the whole world?" To this the bishop replied, "That I stand alone does not detract from the word of faith. For even once there were but three who opposed the (royal) command." (Daniel K. 3.)

Even laymen must be certain of the doctrine.

Every man must take heed to himself, that he may be sure and certain of righteous doctrine; and put it not to other men's reasonings and conclusions: if not, the Holy Ghost shall soon see thee a slave. If not, the Holy Spirit shall soon make thee a slave. If thou art to be saved, thou must be so sure of the word of grace for thyself, that if all men should speak otherwise, yea, and all angels should say no, yet thou canst stand alone, and say, I know yet that this word is right. - As Christ says, John 10:3, 5: "My sheep hear my voice, and know me: but they know not the voice of strangers, neither do they hear it." The sheep must be sure of the voice, close their eyes and ears, and not want to hear anything, as great, many, wise, pious people are (who teach otherwise). If it does not do so, it forsakes certainty, and only wants to hear what is finally concluded, then it is already led away from the shepherd. (Luther on Acts K. 15. 16.)

That's a good answer.

A Protestant and a Catholic were sitting together in the inn, drinking brandy and chatting about religion. The Protestant claimed that his religion was the true and better one; the Catholic, on the other hand, wanted to have the preference for his own. While they were thus chatting, arguing, and bickering, they emptied one glass of brandy after another until they were completely drunk. In this state the Protestant turned to the pious parson Neff, who had meanwhile entered, and said, "Is it not true, Mr. Parson, that our religion is the best?" Neff replied, "You dear people are probably wrong to get into such a quarrel, for you seem to have one and the same religion: You are both brandy-drinkers."

The "Lutheraner" is always available at the home of the person who carries it around, Mr. Gräbers (southern fifth street, opposite the Oelmühle), also from Mr. Quast (Olive Street, between the second and third, below the theater) and from the publisher.

The Christians' highest and greatest shah is the dear Word of God.

(Dr. Luther in Interpretation of the 23rd Psalm.)

We are to learn from this psalm that we do not despise God's word, but gladly hear and learn it, hold it dear and precious, and join the company where it is found, again fleeing and shunning those who blaspheme and persecute it. For where this blessed light does not shine there is neither happiness nor salvation, strength nor comfort, both in body and soul, but only discord, terror and anguish, especially when affliction, fear and bitter death are present. This is to warn us and move us, that we should have nothing higher and more precious on earth than this blessing, that one can have this dear and blessed word and live in a place where one may freely teach and confess it in public. Therefore a Christian who belongs to a church where God's word is taught, as often as he goes in, he should remember this psalm, and with the prophet give thanks with a glad heart to God for his unspeakable grace, that he has set him as his sheep in a green pleasant pasture, where delicious grass and fresh water abound, that he may be in one place, that he may hear and learn God's word, and draw rich consolation both in body and soul from it. The foolish and blind world knows nothing of this treasure and precious pearl, thinking only like a sow and an unreasonable beast how to fill its belly, or if it comes to it, it follows false doctrine and hypocrisy, forsaking truth and faith. Therefore let it remain with the little company, that they may know this good deed, and sing a psalm and a hymn of praise to God, together with the prophet. But what sayest thou of them that cannot hear the preaching of the word of God, as they that dwell among tyrants and enemies of the truth? It is true that where the word of God is preached, it cannot come to pass without fruit, as Esaias says, "The word that goes out of my mouth shall not come back to me empty. So also the pious Christians of the same place have an advantage that is truly dear to them. For Christians esteem it very great when they can be in a place where God's word is freely taught and confessed in public and the sacraments are administered.

according to Christ's command. But they are few and far between; the number of false Christians is always much greater than that of pious ones. The same great multitude ask nothing of God's word, nor do they consider it a blessing to be able to hear it without any harm or trouble; they soon grow tired and weary of it, and consider it a burden that they should hear it and receive the holy sacrament. Again, those who have to suffer under the angel tyrannies cry out for it day and night with great desire, and if only a little crumb of our bread comes to them, which Christ has abundantly distributed to us, they accept it with great joy and thanksgiving and make it very useful to them. Our swine, on the other hand, have plenty of blessed bread, and many whole baskets full of it, but they cannot smell it because of their abundance, and they knock it over with their nuts, rummage in it, trample it underfoot, and run over it. So then this is briefly my answer to this question of those who dwell among the tyrants: blessed are they who are scattered among the Turks or the Popes, who are deprived of the word, and yet would gladly have it with all their hearts, and meanwhile accept with thanks the lumps that may befall them, until once things are better. But they have not far to go to the place where God's Word is preached and the Holy Sacrament is administered according to Christ's command. If they do not live far from such places, where God's word is preached and the Holy Sacrament is administered according to Christ's command, they may travel there and use this treasure, as they do much, and are punished for it by their ungodly authorities, both in body and goods. But if they dwell far from such places, they shall not cease from sighing for it: our Lord Christ shall surely hear their sighing, and in time turn away their prison. Again, wretched and wretched are they who have this treasure in abundance at the door, and yet despise it! - Give serious thought to these excellent words of Dr. Luther, you Lutherans!

God-given and your own, so that when you see or hear him doing or suffering anything, you will not doubt that he himself, Christ, is yours with such action and on which you may rely no less than if you had done it, even as if you were the same Christ. Behold, this is the right knowledge of the gospel; this is the exceeding goodness of God, which no prophet, no apostle, no angel, hath ever been able to utter; no heart hath ever sufficiently wondered at and comprehended. This is the great fire of God's love for us, from which the heart and conscience become glad, secure, and satisfied. This is what it means to preach the Christian faith; such preaching is called the gospel, which in German means a good, joyful, comforting message. Isaiah 9 says: "A child is born to us, a son is given to us. If he is given to us, he must be ours; we must also receive him as ours. And Rom. 8, How hath he not given us all things with his Son? Behold, if then thou shalt receive Christ as a gift given unto thee, and shalt not doubt it, thou art a Christian: and faith shall deliver thee from sins, and from death, and from hell, and shall make thee to overcome all things. Oh, no one can speak enough of this; there is the lamentation that such preaching is lost in the world, and that the gospel is stirred up every day.

When therefore thou hast Christ for the foundation and chief good of thy salvation, then follow the other part, that thou take him also for an example, yield thyself also so to serve thy neighbour, as thou seest that he hath yielded himself unto thee. Behold, then faith and love go together, the commandment of God is fulfilled, and man is glad and fearless to do and to suffer all things. For behold, Christ, as a gift, nourisheth thy faith, and maketh thee a Christian. But Christ, as an example, exercises your works; they do not make you a Christian, but they go from you a Christian, already made before. Now as far as gift and example are separated, so far are faith and works separated. Faith has nothing of its own, but only Christ's work and life. Works have something of your own, but they are not yet your own, but your neighbor's.

To know Christ as a gift and as an example.

Dr. Luther's preface to the Church Postil.

The chief part and ground of the gospel is, that thou shouldst receive and know Christ as a gift and a present unto thee.

(Submitted.)

"Of the Spiritual Priesthood."

Recently a booklet was published with the title: Zeugnisse alter und neuer Lehrer der luther. Church of the Spiritual Priesthood. It is printed by Krause in 1845 and gives a literal and rich excerpt from Luther's writings. Writings, namely also his magnificent Epistles to the Bohemians, on this important subject. The enclosed testimonies of other teachers, such as Arndt, H. Müller, Großgebauer, Dannhauer, and others, serve to prove that this doctrine of the spiritual priesthood was not a mere private doctrine of Luther, but the unanimous teaching of the best pure church teachers of the following time. The less this doctrine, founded in God's Word and so comforting to all orthodox Christians and so conducive to the practice of faith and love, is known to many Christians of our day, the more the collector of these testimonies deserves thanks for not having spared time and effort to bring these gems of Lutheran doctrine back to light.

Some things, however, remain to be desired in this little work; among them is the fact that more evidence should be gathered, especially from Luther's later writings, in order to refute the erroneous assertion that Luther, in his mature years, dropped or substantially changed his earlier doctrine of the spiritual priesthood. That this is not so can be abundantly demonstrated from his later writings; in addition to the passages cited, read only Altenb. Ausg. 1. VH. 287. 88. of the year 1539, as well as VIII. 373. of the year 1544. 2. that to the testimonies, in which Luther makes the right to handle and preach God's word common to all Christians, also the other testimonies would be added from V. 968 and following, VI. 530, in order to protect this right from the abuse of the angle preachers and sneaks, item that at least some of Luther's countless sayings about the necessity of a proper indirect profession and the right way to call are mentioned; for although the scripture is not supposed to deal with the profession, it nevertheless belongs to the right understanding of the matter, as Luther himself does in his epistles to the Bohemians. But lest misunderstanding should make it appear as if Luther, in the epistles mentioned, regarded the election of one of the ecclesiastical priests as a preacher as a merely humanly useful order, and not rather as an order established by God Himself, it would have been necessary to let Luther speak as he elsewhere declares about the profession, as VI. 529 or house and church postilion, on St. Andrew's Day; 3rd, the right and duty of every Christian to examine and judge all doctrine and teachers should have been set forth even more abundantly than it is done from L., e. g. church postilion. Pentecost Tuesday, since

But Luther's faithful warning against false, wild, hopeless, and unbrotherly judging from T. VI. 375. 4. was also part of the sentence in which Luther vindicates all Christians from blessing the holy bread and wine. In this, Luther is by no means contradictory to all Christians. He also necessarily expresses his misgivings in VI. In this Luther does not contradict himself at all, as it might seem at a superficial glance; for in the first Scripture Luther speaks of the right of every Christian to all offices of the church and the use of the same in case of need; in the latter Scripture Luther does not deny this right at all, but does not recognize the lack of the Sacrament as an actual case of need; therefore he does not want one to deviate from God's order to have the Sacrament administered by proper, appointed ministers, from which only actual need permits an exception to be made. In this way, the reader would receive the whole of Luther, which everywhere represents the right balance of the spiritual priesthood and the public teaching office, and equally strikes down priestly pride, lay conceit, and all disorder. Would that Lutheran preachers would also practice this part of the wholesome doctrine of the spiritual priesthood in their congregations in a truly Lutheran manner and not, as unfortunately happens, irresponsibly wither away instead of growing through one-sided, unevangelical warnings against abuse! May all Christians also recognize their divine calling and be diligent in offering spiritual sacrifices to God and proclaiming the virtues of Him who called them from darkness to His marvelous light. Now the name and title of the priesthood, says Luther, is glorious and soon named and praised by everyone, but the office and sacrifice is strange and dreaded by everyone.

Th. Brohm.

Mission News.
(From a correspondence.)

On June 9, the expected small missionary colony sent from Bavaria landed with its missionary preacher in New York and went on to Michigan to open a mission field among the Indians there. This is a colony of a very peculiar kind. Here the missionary does not go alone among the heathen, but is accompanied by a number of Christian countrymen and professionals, who, by their life and walk, are to give the heathen Indians an image of true Christians, and thus support the oral preaching of the missionary. Indeed, a glorious, great task! May God strengthen them mightily with the gifts of his Spirit! The missionary preacher accompanying them is called F. A. Crämer,

a pupil of Pastor Löhe in Bavaria, who was so active for the Lutherans in America. At the same time, four other young men came from Löhe's institution to serve as preachers and school teachers for their abandoned fellow believers here, especially in Ohio and Michigan; their names are Romanowsky, Trautmann, Lochner, Detzer. Although they have not received a learned theological university education, they have undoubtedly been so instructed in Christian doctrine by the solid and righteous Pastor Löhe that they are capable of teaching others as well; and that is the main thing. The Lord requires faithfulness in His stewards, not great gifts and scholarship. They have with them an instruction which obliges them to enter into church fellowship only with those who adhere with all fidelity to the entire Concordia Book of the Lutheran Church; they also have with them an Agenda recently published by Father Löhe, which (I have so far only been able to look at it superficially) seems to contain nothing but the core of the old pure Lutheran agendas; it is dedicated to the I. Pastor Wyneken and is actually intended for the Lutheran Church of America. It will, with divine help, be a splendid antidote to the latest Agende of 1842 here. God willing, this Agende of Pastor Löhe will be discussed later in this paper.

From a letter from Dr. Delitzsch to the editor.

-----Often, often I think of all of you, dear fellow believers who have gone through many tribulations, and especially of you, my dear W., and of the first time of my revival in your community. It was a time of much legalism and self-imposed torment, but also a time of such holy seriousness that the memory of it now shames me, and also of many and rich experiences of grace that I would not now want to give away for the sake of many treasures of gold and silver. I also often remember the time with praise to God when we awoke to the consciousness of what the church is, when we recognized in the confession of our Lutheran church the Yes and Amen to the Word of Scripture, and when the infirmities of Christianity of our day, first of all our own, became clear to us. I often remember this time and am glad to be able to extend my brotherly hand to you in spirit and to cheer you: I still stand on the rock of the Word of God, Jesus Christ is still my everything, I am still ready to make any sacrifice for our dear church, which is also a struggling and oppressed one in Germany.

Since June 44 I have been a. o. professor of theology at the local university. I declined a call to Prussia (Breslau) under better conditions. The number of believers in Leipzig, especially those who are church-minded, has increased significantly.

Hansel, to be sure, and those around him still maintain the old position. But not a few younger theologians are Lutherans in the noblest spiritual sense of the word, and I am convinced that if you and your colleagues were to come here, we would shout with joy that we are driven by the same spirit and that our views of the present state of the church are quite the same, because the standard by which we measure is the same.

I hear you're editing a magazine now. That's right. After you have melted in the furnace of affliction, let the louder gold ring. Be ye no more so foolish: for the time of wrath is past, your garments are washed, and gladly ye may lift up your heads. Become then a salt of the earth; it is a good pound that God has entrusted to us. - Without reserve you may join the preachers and schoolmen going out from Bavaria and Dresden.-The times have changed, and a holy love has awakened everywhere, not only for the Lord JEsU, but also for his bride, the Church. -

Everywhere here in Germany, in consequence of the exhibition of the Rock of Christ at Trier, so-called German Catholic congregations are tearing themselves away from the hierarchy, but with few exceptions they are throwing away the Catholic faith with the Roman superstition. It is the church of rationalism with the Tricolor (three-colored coat of arms): God, Virtue, Immortality. The applause of the world is immoderate; Joh. Ronge, the new reformer, is said to have already received 12,000 Nthl. in gifts, and yet his opposition is a purely negative one (tearing down), without scriptural ground, without all spiritual character. -

I beseech thee: where thou seest vain ones of them that are nearer to me (of which I should make a great register), greet them from me with the brotherly greeting of the most intimate love in Christ JEsu, and say unto them: we will keep the good supplement which we have received, we will keep faith and practice love, and sooner let our tongue cleave to the roof of our mouth, than we forget Jerusalem.

Now, my dear brother, may the Lord our Savior equip you daily with new strength from the pit and bless your ministry, whether you preach or write. May he be over the churches of St. Louis and Perry County a shielding roof, and around them a fiery wall. He make them all gardens of God by his almighty grace. May his outstretched arm help you visibly in all tribulation. May he be with you, so that the fire does not scorch you and the rivers do not drown you. May he be with you, my dear W.

Inseparable

Yours and yours

Delitzsch.

Leipzig, March 30, 1845.

(Submitted.)

Protest against being called "Old Lutheran."

The name Old Lutheran is now becoming more and more common, especially in the journals. It is true that one generally adds the "so-called" Old Lutherans, but I have never read any proof of who first called them that. Now I do not know who is exclusively understood by this, but I see clearly that among others all those are counted among the Old Lutherans who agree with the doctrines and views of the "Lutheran" who appears here. But why are these called by such a distinctive name? After all, "the Lutheran" has not given himself this name, he has retained the ordinary name, nor has he declared that he wishes to establish a new party; rather, he has declared in the beginning, and still declares, what he understands by a Lutheran, namely, one who believes and confesses with all his heart the doctrine of the Evangelical Lutheran Church, as it is laid down in its confessions; and then, too, the "Lutheran" has not yet been convicted in any paper of imposing a new doctrine on the Lutheran Church, for which reason he must be given a special name. It is true that the "Lutheran pastoral voice" in No. 12 of this volume, unmistakably hinting at the "Lutheran," that "exaggerated assertions" are being made; indeed, it fraternally requests the "Christian apologist" "not to take it up as a doctrine of the Lutheran Church and to trumpet it to the world, if unreasonable propositions contrary to God's Word are put forward by the Old Lutherans;" but unfortunately one sees no execution to these titles, no proof to these accusations. I am truly astonished that the "Lutheran pastoral voice," which complains of the slurs uttered by a layman in the "Apologist," should be guilty of similar slurs against the so-called Old Lutherans. For are not such speeches bound to awaken in the reader of the "Shepherd's Voice," who knows nothing of the matter, evil prejudices against the so-called Old Lutherans? It would have been much better and more Christian if the "Shepherd's Voice" had rather immediately exposed "the unreasonable, exaggerated, contrary to God's Word" of the Old Lutherans, then also the erring ones could have been convicted and corrected. One should punish his brother, and not slander him! I am also surprised that the "Shepherd's Voice" emphasizes that the so-called Old Lutherans have only recently arrived in America, as if they were therefore not allowed to raise their voices in the Lutheran Church of America. How long must one be in America to be a right Lutheran? Can't a good Lutheran also come from Germany? Is nativism also to be practiced in

of the church be introduced? What a dragging down of the church into the worldly, political being? As honorable as the name Old Lutheran may sound, in that one could interpret it in such a way that one wants to remain with the old gospel and not deviate a hair's breadth from it, which God has given us again through the ministry of blessed Dr. Luther, I still think that we must protest with all seriousness against this name, because it only divides Christianity, which is already divided, even more, and because it is also downright against the command of God to always pick and approve new names within the church. (We want to be Lutherans, we do not want to accept anything in matters of doctrine that does not agree with the confession of the Lutheran Church, because we are firmly convinced that it is the confession of the pure Word of God. But should we be given a special name because we differ from other Lutherans in ceremonies and such outward things?-The difference in ceremonies and constitutions cannot abolish the unity in doctrine and in spirit and make a new church! See Augsburg Confession, Art. 7. Or does this make us a new party, if we fraternally punish errors that try to creep in among Lutherans? According to Jac. 5,19. 20. this is a deed of Christian love! If there are communities in America that call themselves Old Lutherans in order to form a new party, we do not want to join such, unless it would finally come about - which God forbid - that a false Lutheran church would exclude the true Lutherans from itself by this name, then we would also have to and would bear this name as a cross of Christ.

F. Bün­ger.

Dr. Martin Luther's Exhortation to the
Mayors and Aldermen of All the
Cities of German country, that they should establish
and keep Christian schools.
(In excerpt.)

We have now experienced how the schools are being run down everywhere, and no one wants to let children learn or study any more. But that the evil devil should instruct the carnal hearts of the world to abandon the children and the young people in this way is no wonder, and who can blame him? He is a prince and god of this world. How could he admit that a young people should be stripped of their clothes? Yes, he would be a fool to leave them in his kingdom and help to establish them, so that they would go to the messengers as quickly as possible, and if he were to lose the little ones, the young people, and make them suffer so that they would be kept with his food and goods for the service of God. For if any harm should come to him, it must come through the young people, who, in God's knowledge, are the most faithful.

nce he grows up and spreads God's word and teaches others. For this reason I ask you, for God's sake and for the sake of the poor youth, not to regard this matter so lightly, as many do who do not see what the ruler of the world thinks. For it is a great and serious matter, since Christ and the whole world are very concerned that we counsel and help the young people. Every citizen should also let himself be moved to give a portion of his money and goods to schools for the education of the poor children, which is so heartily well spent, in thanksgiving and honor to God. The other cause is that we may not receive the grace of God in vain, nor miss the blessed time. Indeed, it is necessary that we do not throw the grace of God to the winds, and that we do not let him knock in vain. He stands at the door, good to us if we open to him; he greets us, blessed is he who answers him. Dear Germans, buy because the market is at the door, gather because it seems good and the weather is good, use God's grace and word because it is there. For you should know that God's word and grace are like a driving downpour that does not come again where it once was. He has been with the Jews, but gone is gone, they now have nothing. Paul brought him into Greece, but gone is gone, they have now the Turk. Rome and Italy also had him, but gone is gone, they now have the Pope. And you Germans must not think that you will have him forever, for ingratitude and contempt will not let him remain. Therefore grasp and hold who can grasp and hold, lazy hands must have an evil year. The third cause is probably the highest, namely God's commandment, which so often drives and demands that parents should teach their children. Ps. 78:4, Deut. 32:5: Though it be a sin and a shame that we should come to this, that we should first be provoked to bring up our children, and think their best, yet nature itself should teach us the same. Yea, saith thou, all these things are told to parents: what is that to the rulers and authorities? Answer: 1. Some are not so pious and honest that they would do it even if they could; 2. Most parents are unskilled at it and do not know how to raise and teach children; 3. Although parents would be skilled and would like to do it, they have neither time nor room for other business and households; 4. Many parents die and leave orphans behind them. Therefore it behoveth the authorities to have the greatest care and diligence for the young people. Yea, sayest thou, though we ought and oughtest to have schools, yet what profit is it to us to teach Latin, Greek, and Hebrew tongues, and other liberal arts? Could we teach the Bible and the Word of God in German, which is sufficient for our salvation? Answer: Yes, alas, I know well that we Germans must always be and remain beasts and mad beasts, as foreigners call us.

and we also deserve it. If there were no other profit in the languages, yet this ought to gladden and set us on fire, that it is so noble and fine a gift of God, by which the gospel has come, been increased, and kept. As dear inquireth after God: they have all gone astray. Ps. 14:1, therefore as the gospel is to us, let us be firm over the 2; Rom. 3:10, 11, 12, 23; item, for thee only have I sinned; languages; and we shall not well receive the gospel without the languages. The tongues are the sheathworks, wherein the knife of the Spirit is sheathed; they are the shrine wherein this jewel is carried; they are the vessel wherein this drink is held. Yea, if we forsake the tongues, we shall not only lose the gospel, but shall come to the end that we shall not be able to speak or write either Latin or German. Yea, sayest thou, many fathers have been saved, and have taught without tongues? That is true. But where dost thou reckon it, that they have so often erred in the Scriptures? and though they have spoken rightly, yet have they not been sure of the things. Therefore there is a great difference between a bad (common) preacher of the faith and an expositor of the Scriptures. A bad preacher has so many fine sayings and text by interpretation that he can understand Christ, teach him, and live and preach him holy. But to interpret the Scriptures, and to act for himself, and to contend against the erroneous expounders of the Scriptures, he is too inferior; this cannot be done without tongues. Therefore languages are necessary in Christianity, as are prophets and interpreters, though it is not necessary that every Christian or preacher should be such a prophet. Neither can I praise the Waldenses for despising languages. For though they teach aright, yet they must often lack the right text, and also remain unprepared and unskilled to fight for the faith against error. And if there were no soul, nor heaven, nor hell, and if the schools had no need of languages for the sake of the Holy Scriptures and of God, there would be no need of the Holy Scriptures and of God. If there were no soul, no heaven, no hell, and if the schools of the languages were not necessary for the sake of the Holy Scriptures and God, this cause would still be sufficient to establish the very best schools for both boys and girls in all places, so that the world, too, might have need of fine, skillful men and women to keep its worldly status outward. Now such men must come from boys, and such women must come from maidens; therefore it is necessary that boys and maidens be taught and trained for this purpose. Therefore I ask you, dear sirs, to let this faithfulness and diligence of mine bear fruit with you. Hereby I command you "all the grace of God, who may soften and kindle your hearts, that they may earnestly take care of the poor, miserable, abandoned youth, and by divine help counsel and help them to blessed and Christian government in body and soul with all fullness and abundance, to praise and honor God the Father through JESUS CHRIST our Savior. Amen.

Wittenberg 1524.

have all sinned, and lack the glory which they ought to have in God. There is none righteous, not even a few; there is none that understandeth, there is none that inquireth after God: they have all gone astray. Ps. 14:1, therefore as the gospel is to us, let us be firm over the 2; Rom. 3:10, 11, 12, 23; item, for thee only have I sinned; Ps. 51:6. So we do not put off and refer men to their own works, that they may or may not prepare themselves for grace, and obtain God's favor; but tell them, that rather they deserve God's wrath and disfavor, and cannot become quite penitent; for right repentance must begin with the fear and judgment of God; and then a man becomes aware that he is such a great sinner that he cannot get rid of his sin by his own strength, deeds, and works. Then he understands what St. Paul means when he says in Romans 7:23 that man is a sinner, a servant, and a prisoner of sin; and in Romans 11:32, that God has put all things under sin, and that the whole world is guilty and condemned for God. Then there arises such a groaning and lamentation: O Lord God, who can and may help and counsel? For when a man is thus affrighted by the law, he must utterly despair of his strength; he looks around, sighs, and longs that he may be helped. Then comes the healing word of the gospel in due season, saying, Be of good cheer, my son, thy sins be forgiven thee; believe in Jesus Christ, who was crucified for thy sins; and if thou feelest sin, know that it is taken away from thee, and is laid upon Christ, whose stripes have made thee whole. Is 53:5 This is the beginning of salvation; in this way we are saved, justified, and blessed, not because of our own merits and works, but because of the faith by which we have received Christ. But when we have thus taught faith in Christ, then we also teach of good works, namely, thus: Because thou hast received and obtained Christ by faith, by which thou art justified, go thy way therefore, and love God and thy neighbour again; call upon God, give thanks, praise, exalt, and confess him; do well, and serve thy neighbour; do those things which are commanded thee in thy office and station; which then are righteous good works, flowing from faith and the desire of the heart, after that one hath obtained forgiveness of sins by grace through Christ. And whatever pain and suffering one may have to endure and bear on the cross, all this is easy and pleasant, for the yoke that Christ puts on him is gentle and his burden is light. For when sin is forgiven, and the conscience is satisfied, a Christian can easily bear all other things, since inwardly all things have become sweet and pleasant to him; wherefore he also does and suffers all things with pleasure and willingly according to the spirit, though according to the flesh they still seem sour to him. But when a man walks in his own righteousness, what he then does and suffers, all this becomes sour and heavy to him at first, so that he does it unwillingly and with displeasure.

Summa of right Christian doctrine.
(From Dr. Luther's interpretation of the epistle of St. Paul to the Galatians.)

We teach the faith and what a Christian being is, thus: that man must first of all be taught by the law to know himself, what he is, can and is able to be, so that he may learn to sing this little song with the prophet.

**Altenburg Lutheran Teaching Institution
in Perry Co, Mo.**

It has long been expected from several quarters that we would publish a report in this journal on the subject mentioned here. Some of our distant friends and fellow readers of The Lutheran have therefore already addressed several questions to us by letter. But Andre, who also profess our faith and have received teachers and preachers from our midst at their urgent request, have undoubtedly been pointed out by their pastors how necessary a teaching institution is for the education of future ministers of the divine word among them; perhaps they do not yet see any prospect of this in their own circle, but they share with us the holy concern that the Lutheran Church in this country should be established among our own people. If, however, they share our holy concern that the Lutheran Church in this country will continue to be preserved among our children and descendants, they will undoubtedly want to hear whether it has become possible for us, with God's help, and in view of the fellowship we have among one another, it is our united earnestness and eagerness to train capable boys and young men from our congregations to become future teachers and preachers. For this reason, our dear brother pastor Brohm in New York, in No. 16 of these pages, has prompted us to give public notice of what has been done among us in this regard.

As much as we would like to comply with this request, we declare in advance that we do not do so in the sense that we want to boast about what we have done in this field so far. We are indeed aware of our honest endeavors to use the pounds entrusted to us for the propagation of beneficial sciences and knowledge among our young people, and we thank God that He has not left us without His help and blessing in this work; but we also acknowledge that a comprehensive scientific educational institution requires more time, gifts and forces than we can devote to it.

Our location, secluded from the purified world, offers us and our pupils the opportunity to

However, anyone who is familiar with the difficulties with which we have had to struggle with the entire expansion of our congregations and thus also with the establishment of a teaching institution, and who still has to struggle with them to some extent, will certainly judge us according to Christian fairness.

It was, however, one of our main intentions when we emigrated that, just as we generally want to protect our children from un-Christian schooling, we also want to prepare the youth studying among us for their future profession in a more Christian way, following the example of the older Lutheran churches, than is unfortunately the case at present in most of the learned schools in Germany. We still keep this goal in mind, and will not let it slip away, God willing, as long as we live. However, the well-known discords and perceptions which arose soon after our arrival in America (in 1839) in the midst of our communities, combined with the thereby significantly increased difficulties and obstacles of our entire Anban, naturally also put one stumbling block after another on our new school system to be established.

Pastors and congregations had enough to do with themselves, and the latter, still accustomed from Germany, moreover, to leave the arrangement and management of school affairs in the hands of their ecclesiastical and secular superiors, had also for the most part become too incapable of founding an educational institution for students and of maintaining some teachers in it.

At that time, we did not lack a considerable number of candidates for the preaching ministry for the near future; however, we lacked an orderly management of the whole, in order to unite and hold the gifts and strengths of these candidates for the time being to a school purpose of the mentioned kind. Therefore, some of these candidates voluntarily decided to start a so-called college here in the country, mostly out of their own means, and to instruct some existing capable boys in Christianity and the usual school sciences, and thus also in the Latin and Greek, German and English languages.

ten. These were the candidates of theology Brohm, Fürbringer and Büniger, who - at first in connection with our dear brother in office, Pastor Walther, (the editor of these papers) here in Perry County - laid the first hand on this enterprise. However, since Pastor Walther and Candidate Büniger soon followed another call, the two Candidates Brohm and Fürbringer continued the work, and our congregations and pupils still owe them a special debt of gratitude for having devoted their time and energy so unselfishly and with much sacrifice to this educational institution, and for having continued in it for almost two years, under circumstances that were outwardly not very encouraging. Candidate Brohm even continued the whole college work alone when Candidate Fürbringer had accepted a call to the preaching ministry in Illinois, but was attacked by a protracted fever that almost wore him out. Therefore he was asked by me, the undersigned, to move into my house, and after he had accepted this request and, to the joy of us all, had regained his health with God's help, we both took over the teaching of our students together, but in such a way that Brohm kept the greater part of the lessons.

Thus, with God's help, we unanimously nurtured the mustard seed of our little college in the local Altenburg parsonage for several years, until Candidate Brohm received a call to the Lutheran parsonage in New York, whereupon I continued teaching for half a year, mostly alone, but some lessons were taken over by my dear neighboring brother pastor Keyl in Frohna.

When the external condition of our congregations had become somewhat more favorable, they also began - as some individual members had already done from time to time - to actively and helpfully take over our educational institution for future teachers and preachers. In particular, the congregation in St. Louis set a good example, and appointed from among them the candidate of theology, Mr. Joh. Jac. Gönner, as a special teacher and rector of the church.

Colleges with a certain salary. The other communities in Perry County largely joined this appointment and granted the aforementioned Rector Gönner, who arrived here in Altenburg in September 1843, certain contributions in kind, labor and wood in addition to housing. The community of Altenburg had already taken over the feeding and care of two pupils with me; four of them are natives here, two from St. Louis live with Rector Gönner.

The number of our pupils is at present eight, among whom three older ones (from 16 to 20 years) form the first class, and five younger ones (from 11 to 14 years) the second class, which in turn has two divisions in some subjects.

According to a school plan drawn up jointly by us teachers of the institution, our present lessons, in which we have divided ourselves, are recently as follows:

Rector Gönner, who is in charge of the language studies, with special regard to theology, reads the Holy Scriptures in the two basic languages with the first class. In Greek, especially Xenophon and Plutarch, but in Latin, after Jul. Caesar, now primarily Cicero, whereby the Greek and Latin poets, especially Homer and Virgil, are not neglected. In addition, he still teaches the English language. -

Pastor Keyl, after having completed last year a Cursus of Church History according to Rechenberg's Latin Compendium, and the Explanation of the Groundwork of the Epistle to the Romans and First Epistles of St. Peter with the First Class, "now proposes to the same the Symbolic Theology according to Rechenberg's *theologia Symbolica*, and gives instruction in written extracts from the principal writings of Luther. -

The undersigned is at present still continuing with the first class in the lecture of the Christian doctrine of faith according to *Leonh. Hat* *He teaches the Compendium locorum Theologicorum* and the practical explanation of the Psalms and the harmony of the four Gospels, in which the second class also participates. In addition, he gives instruction on German essays, which he then corrects, teaches Catechetics, the Introduction to Psychology and Logic, French and Mathematics. -

With the second class, Rector Gönner teaches the preparatory lessons in Latin, Greek and English for the studies of the first class. In addition to the Bible lessons already mentioned, the undersigned repeats the Lutheran Catechism with the second class, trains them in German essays, narration and declamation, teaches geography, history, arithmetic and geometry, and has them draw according to preparatory sheets.

School teacher Winter gives both classes lessons in singing and on the piano. We can say of all our pupils that they are not only willingly guided in their behavior by the discipline and admonition of God's Word, but also that all of them, although in different degrees, have the ability to study and have so far applied so much diligence that the work on them has by no means been in vain. But we also know how much work is to be done on them, and how especially the older ones are soon to be led closer and closer to their future profession in practical exercises.

If it were otherwise in its place and the space of these pages permitted it, we would gladly discuss many an educational subject in which 'good counsel would be welcome to us. For it is certainly not easy for us to find an initial plan of study appropriate to the American circumstances, according to which we would like to lead our young people, as far as our weak forces are sufficient and our other official duties permit, on the right middle course between the most possible scientific education and practical efficiency for life, the service of the community - both in church and school.

Who can relieve us of these and other of our teaching worries, which often lie heavy on us among all the other burdens of our profession, with advice and action; Whoever knows how to judge what advice we might still need in order to better and more expediently prepare the pupils entrusted to us for their future important profession-that is, so that the advice would also be appropriate to our strengths and circumstances and really feasible in all kinds of difficult circumstances-if the honor of Christ and the prosperity of church nursery schools are otherwise close to his heart, let him give the matter his serious consideration and participation.

But all who know and confess that the name of God can only be sanctified and lived piously and godly where the word of God is taught purely and unadulterated; all who ask God with all their hearts that his kingdom may come, as to us and to those who now live with us, so also to those who will be born after us, through true faith, which is to be worked by the Holy Spirit through the preaching of the gospel. May all who know and confess this with us, and who earnestly pray for it, diligently remember in their Lord's Prayer our nursery for the education of future teachers and preachers, that God etc. may promote the work of our hands with grace, and grant us teachers wisdom, strength, faithfulness, and patience, and that He may cause the young plants to flourish and blossom to His glory!

While we are confident of this intercession from all honest comrades of our faith, we were also pleased that not only the congregation of the Rev. Walther in St. Louis has already visited our school several times.

We have heard that the congregation of the Rev. Brohm in New York has given a considerable contribution for the benefit of our college. Brohm's congregation in New York has, as we have heard, made a considerable contribution to the best of our college, which has been collected from them. God bless these congregations for this, and awaken more and more in other congregations of our confession Christian zeal and right diligence, so that "saints may be prepared for the work of the ministry, and the body of Christ may be built up. Eph. 4, 12.

In this regard, we could probably mention many other things that would be very desirable for the support of the teachers and students at our educational institution; We could also remind you of the encouraging example of our pious forefathers, who once made so many foundations in our old fatherland for the founding and preservation of churches and schools, offered numerous scholarships for poor students, and in many other ways demonstrated their zeal for the cause of Christ and His Church; but for this time, in conclusion, we only want to call attention to another point, which Bl. In several places in his writings, but especially in the sermon of 1530, "Admonition that one should keep children in school," Luther so urgently and powerfully urges his dear Germans. In this sermon he shows the high duty and obligation of Christian parents, when God has given them boys capable of studying, to give them also to the service of God and His church joyfully and gladly, so that they are educated and raised to be teachers and preachers, or to be jurists and physicians, and the like. We would like to write out this entire sermon to our American compatriots and fellow believers, and recommend it to anyone who can have and read it. But the main idea of it can be found in the words of Luther's preface to his little catechismo, which reads thus: "Especially urge the authorities and parents there to govern well and to bring children to school, showing them how they ought to do it, and if they do not do it, what a cursed sin they are doing. For they overthrow and destroy both the kingdom of God and the kingdom of the world, as the worst of enemies, both of God and of men. And mark what terrible harm they do, when they do not help children to pastors, preachers, scribes, etc., that God will punish them terribly for it, because it is necessary to preach here, etc.

The famous Professor Schubert in Munich tells of his own father, who was a city preacher in Hohenstein in Saxony, how he came to study through the above words of Luther. Profess. Schubert's grandparents had an only son who was to support them in their ribbon business. The boy, however, always liked to be behind the books and read and learned there-

out wherever he could. Once his mother dreamt that aThe poor man, therefore, in his great consternation, p. 38, expresses the fear that we would all slaughter the N. sells it to his good-natured readers as ours. his small catechism. The pious parents soon realized whatLutherans if we were ever given secular power. According to this, he attributes to us the nonsensical they had to do, and even though they were not wealthy,Therefore, the poor man, in his great consternation, p. opinion that the visible entirety of the people, who have they nevertheless let their son study. The mother brought38, expresses the fearful concern that we would all called themselves Lutheran for 300 years, have him to Leipzig herself, but knelt down with him in front ofslaughter the Protestants if we were ever given secularaccepted the symbolic books of the Lutheran church and the city in a grove and prayed to God for mercy andpower. We are indeed sorry that Mr. N. got into such a Lutheran church order as their constitution and as a blessing for their project. And God answered the prayerembarrassing concerns when he read the Lutheran. But special church. The Lutheran Church is the visible and graciously; the son studied diligently and after a number ofso it goes, if one follows the first "impression. invisible church of Jesus Christ on earth, which is to years became a candidate for the ministry. Therefore, But to the point. What doctrine of the church does Mr. make us blessed, in which we must believe, and whose when the mother came to fetch him again in Leipzig, she N. make us confess in fine writing? He begins with the essence consists in this: that its symbols are only knelt down with him again in the same place in the woods assertion: "With Mr. Walthers the opinion has become a outwardly recognized by the state and invoked by the and offered her prayer of thanks to God. - standing one, which runs through everything, that the preachers, even if deceptively, and that their outward

G. H. Loeber, Past. to Altenburg in Perry Co, Mo.

Response to the latest defense of the Union.

(Continued.)

If Mr. Nollau had really understood what was said in Lutheran about the church and especially about the Lutheran church, he would have to be an exceedingly wicked man who resorts to the grossest lies to save himself from his embarrassment. The reader, however, has already seen in the last but one number what a strange confusion there is in Mr. N.'s mind as to his own ideas of the Church; we may therefore assume, to Mr. N's honor, that it was not malice of heart, but weakness of intellect, that was the real cause of his representing our doctrine of the Church as utterly false and wrong. That we are not mistaken in this good prejudice, we conclude, among other things, from the fact that Mr. N. first describes the "impression" which our attacks made on him. According to this, Mr. N. obviously paid more attention to the impression he received while reading than to our expressions, and therefore let himself be guided by the impressions he received in the presentation of our doctrine. It is well known from psychology how wonderful the play of our imagination is in the state of excitement. How many a lonely wanderer has, in the night, only in his thoughts been vividly occupied with robbers and murderers who might attack him, and behold, no sooner has he gone a little way than he really sees at some distance a tall, long man who is evidently lying in wait for the ripening man by the road, with a threatening expression on his face. The hiker's blood ran cold; he did not dare to go backwards or forwards; he was terrified to see the highwayman coming towards him; but - the moon had just broken through a dark cloud - and in front of him stood a harmless signpost. About like that, we think, Mr. Nollau may have it with the

This is the description of the Lutheran church as Mr. N. sells it to his good-natured readers as ours. According to this, he attributes to us the nonsensical opinion that the visible entirety of the people, who have called themselves Lutheran for 300 years, have accepted the symbolic books of the Lutheran church and a Lutheran church order as their constitution and as a special church. The Lutheran Church is the visible and invisible church of Jesus Christ on earth, which is to make us blessed, in which we must believe, and whose essence consists in this: that its symbols are only outwardly recognized by the state and invoked by the preachers, even if deceptively, and that their outward special orders are preserved for the assertion of their peculiar form. At the same time, Mr. N. accuses us of the blatant inconsistency (inconsequence) of recognizing the children of God outside of our alleged one true church of Christ.

We believe that Mr. N. has dreamed the sweet dream that we are so inconsistent and cannot possibly have other thoughts about our Lutheran Church; but we appeal to all sensible readers of The Lutheran and ask: Where have we ever trotted out such nonsense in our paper as Mr. N. has brought to our attention? Where have we ever said that the Lutheran Church is a visible institution, limited to the so-called Lutherans? Have we not, on the contrary (compare especially No. 6 of the Lutheran), always described the church as an invisible edifice built over the whole world? Have we not, among others, made the following confession: "We are by no means so fanatical and so limited in our knowledge of the visible kingdom of Christ that we think it consists only of those who call themselves Lutherans. Oh no! That is why our church is so great and glorious to us, that is why we cling to it with all the approval of our hearts; that is why we want to bear public witness to it in our small part, pray, fight, and, in spite of all the disgrace that weighs upon it, remain with it to the last breath, because we know that this church is not confined within the limits of a human name, a country, or a time, but contains within itself the whole inheritance of JESUS CHRIST. Do we not say further, "Every one who submits to the whole written word of God without falsehood, and carries the true faith in our dear Lord JESUS CHRIST in his heart and confesses it before the world, to him we extend our hand, esteeming him a fellow believer not far from us, a member of our church, a Lutheran, under whatever sect he may be hidden and imprisoned"? See "Lutherans," No. 2, p. 1. Has not Mr. Nollau read this?

But to the point. What doctrine of the church does Mr. N. make us confess in fine writing? He begins with the assertion: "With Mr. Walthers the opinion has become a standing one, which runs through everything, that the Lutheran Church is the only true, visible and invisible, beatific Church." P. 5. The same the author repeats p. 6 and 7, and says: "From the beginning he ("the Lutheran") throughout wrongly conflates the external, visible, Christian Church with the actual, true, and invisible Church of Christ, both of which are said to be the Lutheran Church." But Mr. N. says, nevertheless, that "besides the Lutheran Church, we leave millions of souls an interest in Christ and eternal blessedness." Mr. N. further foists upon us the belief that there was a Lutheran church where one lay in "spiritual death." p. 27. Mr. N. goes on to say that we "had the faith in the church and in the symbolic books invoked." Finally, Mr. N. says of us: "They seek an evasion by saying that the true Christians in other churches are Lutherans at heart and actually belong (without knowing it) to the Lutheran church, but such a clause is nothing else than a clever trick to pull themselves out of the contradictions in which they entangle themselves by claiming to be the one true church." p. 68. P. 68. Again, the description of the Lutheran Church, as given by Mr. N. through the alleged Lutheran, Mr. Saxer, is important here, and the approval of which the former therefore expects us to accept; it thus reads: "The foundation of the Lutheran Church is pure Word and pure Sacrament, but well noted: pure Word and pure Sacrament, as the law of the Church. She has never claimed, nor should she be allowed to claim, that all her members are permeated by her confession; she does not even demand such, and at times, to put it mildly, places more value on the legal recognition of her constitutions than on the respective condition of her congregations. May it go on whimsically in these at times: if only their confession is recognized by the state, and signed by their ministers on certain solemn occasions, after all, with all kinds of *reservationes mentales* (deceptive reservation in thought): the church does not suffer the least damage in its essence and in its truth thereby." S. 13.

Where is there anything here that could have led him to think that we believed that the historical phenomenon of a certain separated ecclesiastical party, which has been called Lutheran for 300 years, was the whole Lutheran Church, to which alone we profess to belong, and apart from which no salvation and no blessedness can be found? How could Mr. N., in the light of these declarations of ours, get the idea that it was only by "trickery" that we counted the Christians among the sects as belonging to the Lutheran Church? Did he not realize that this is so necessarily connected with our whole doctrine of the church, that with the abandonment of this single part of it, the whole doctrinal edifice we have presented must collapse? It is beyond all doubt that Mr. N. thinks of the church as an external institution, and that is why he looks for such delusion in us; he first admits that there is only one true church, which is invisible, but then he abandons this good thought again and speaks of a multitude of visible true churches; that is why he ascribes such mishmash to us. Mr. N. not only professes the one general Christian church, but picks out of all the so-called churches the one that is best according to his thoughts, namely the new evangelical one, as in a clothing store the best skirt according to the most tasteful cut; therefore he expects from us the same indifferentistic as well as sectarian sense.

But we ask Mr. N. further, where is it written in the Lutheran that the Lutheran is a beatifying church?-Only the most irresponsible, conscienceless addiction to make us suspicious and to slander us could make Mr. N. (after the process of "Theophilus" and "Apologist") so bold as to attribute this papist doctrine to us without shame and shyness. Mr. N. seems to want to say of his church that it makes blessed (p. 26), only not alone; but where did we say that? We certainly assert that we are saved only in the true church, but this means nothing else than that we are saved only through true faith in Christ, which of course we have only in the true church. It is therefore also one of the many untruths which Mr. N. has spread through his booklet, that he puts into our mouths the concession that men will also be saved outside our one true church; where have we written but one word of this in the Lutheran? We have admitted that many true Christians may be outwardly connected with a sect, and that certainly innumerable do not belong to the outward association of those who call themselves Lutheran, but have we not clearly taught that these true Christians all belong inwardly to the spiritual body of the true church? Have we not clearly stated that when we call ourselves Lutherans, we are not professing to belong to a new church, but to the same old Christian church, which has always been the same?

Where do we say that those who are "in spiritual death" belong to the true church? Where do we say that those who are "in spiritual death" belong to the true church? - Where, further, do we say that those who "lie in spiritual death" belong to the true church? Do we not say, on the contrary, that only the born-again can be members of the true church? - Finally, where did we say that one must believe in the church? We know quite well that to believe in something is to put one's trust in it. We see from this that Mr. N. would like to give us the reputation of making the church our god, or rather our idol; *) hence he does not take the liberty of thrusting into our bosoms, p. 57, that we "put the church above Christianity. When we urge not to leave the church, this is an exhortation not to leave nor deny Christ, the pure gospel, the truth, the doctrine of the general Christian church. - In the next number we shall finally show how far we understand by the Lutheran Church no other than the one, old, true, general, apostolic, Christian Church.

(To be continued.)

The General Synod of the Evangelical Lutheran Church of North America.

In the "Lutheran Shepherd's Voice" of July of this year we find the continuation of an excerpt from the proceedings of the 13th biennial session of the above-mentioned body. In this excerpt we read, among other things, the following: "Pastor Wyneken of Baltimore spoke out at various times against the doctrine and customs, books and periodicals of the Lutheran Church, and threatened to testify against the same. The Synod listened good-naturedly to this facetious motion, and laid the same on the table."

This report seeks to make readers believe that Pastor Wyneken has become an enemy of the Lutheran Church, while all friends of that church look to him with hope as a courageous witness for the same. We can, however, for good

*) To whom one ascribes faith in the church, one makes a fellow believer of the Arians and Jesuits. It is known from Socrates and Socomenus that the Arians once wrote in their creed: "We also believe in a Catholic church. They did this deceitfully, that they might also say, "We believe in Christ," although they did not hold him to be the true God. In this falsification of the Apostles' Creed the Jesuits followed the Arians. This was done, for example, by a Jesuit missionary who published a pamphlet under the following title: "The General Apostolic Article of Faith: I Believe in a Holy Apostolic and Catholic Church. An apostolic statement which leaves neither the Catholic in doubt of his faith nor the non-Catholic in doubt of his error; delivered in the apostolic missions by Father Adamo Flotto, of the Society of JEsu Priests, put into print with the permission of the superiors. Augsburg and Munich. 1729."

Sources assure us that the above report was written in a false way. Pastor Wyneken did not speak against the doctrine of the Lutheran Church in general, but against the false doctrine which is spread as Lutheran doctrine by the members of the aforementioned General Synod.

By the way, from what is true in the report, the reader can see what kind of spirit reigns in the so-called General Synod. For if it were as pure in doctrine as St. Paul, the difference between pure and false doctrine must be only a matter of opinion to it. Paul, the distinction between pure and false doctrine must be only a joke to it, for if a witness appears against it accusing it of false doctrine, it does not answer for itself, as our highly praised Saviour Himself and all the prophets and apostles and all righteous servants of Christ and His Church have done, but it finds such testimony only "amusing," lays the written challenge on the table, and either mockingly says with Pilato: "What is truth?" or as the dictatorial power of the Lutheran Church with that song:

We have right and power alone. What we set, that's common. Who is that shall rule us?

The essence of faith.

Because some do not understand how faith alone makes them righteous, they do not know what faith is, nor have they ever experienced it, but are deluded into thinking that faith is something hidden in the soul. But when the word of God, which is truth, is sounded, and the heart cleaves to the word by faith, the heart is filled with the truth of the word, and is made sure of the truth by the word. In the same way, if you hold a cold piece of wood to a red-hot iron, it is ignited by the iron and begins to burn. When the heart is thus filled with the word, all the powers and members are also soon transformed. For what the heart does, so do all the members, whether good or evil, toward which the heart inclines. And so it is counted to man for righteousness because of faith in the word. - Luther. Works. Hall. XIX, 1736.

Examine hereafter, reader, how faith is now commonly preached, and you will find that most of them describe it no otherwise than as "a quality hidden in the soul." For regeneration and sanctification, which are the fruits of faith, are confounded with justification; and that the essence of faith consists in adherence to the word, of this we now seldom hear. Watch therefore, dear reader, lest thou be deceived. Many now speak much of faith, and yet preach not faith.

Response to the latest defense of the Union. (Continued.) While we now hasten to the conclusion as to the point of the church, we will finally let follow an account of what we understand by the Lutheran church in particular, and what relation there is between it and the other designations. God, who foresaw from eternity that the people he wanted to create would fall into death and eternal damnation through sin, also decided from eternity to gather an eternal church, i.e. a chosen people, out of this lost and damned human race, to let it fight here for a while and finally to unite it in heaven as a triumphant church to eternal bliss. This eternal and adorable plan was finally and gloriously carried out in time. Out of unspeakable love, God's only begotten Son became a man, fulfilled the law for all men through his holy life, atoned for all sins through his bitter suffering and death, and brought righteousness, life, and salvation to light through his resurrection. God has announced all these things to the whole world, partly directly, partly through his prophets and apostles, and has promised salvation and blessedness to all who would accept and appropriate this gospel, this good news of universal redemption through Christ in faith. So then, through this preaching of the gospel that went out into all the world, the whole world was divided into two great parts, namely, into those who reject the gracious word of their God or do not accept it from the heart, who persist in their unbelief or false faith and therefore become lost, and into those who accept this word in faith, follow God's call of grace, and thus, if they persist in faith, finally become blessed. And these latter are the church. The church is therefore the totality of all those whom God has called from darkness to his wonderful light and who have accepted this calling.	All true believers in Christ, all those justified by faith, all those born again by the Holy Spirit, all those converted from Satan's power to God. It is the chosen generation, the royal priesthood, the chosen people, the people of ownership; it is the community of all those who have become partakers of the divine nature; it is the holy family of God's children on earth that comes from God; it is the leaven that God mixes in the midst of the mass of the children of this world so that it may be more and more permeated by him. This church exists at different times under different constitutions and has its different forms and destinies, but it is and always remains one and the same. At the time of the A. Testament it was under a different economy (divine stewardship) than at the time of the N. Testament, for under the A. Covenant the church was under the guardianship and discipline of the law, but under the N. Covenant it is free from that guardianship and lives under the gospel alone; but this does not affect its unity, for the church of the A. Testament was righteous and holy through faith in the Savior who was to come. The church of the New Testament is righteous and holy through faith in the Saviour who has already come, and for whose appearing in the flesh she waits; but the church of the New Testament is righteous and holy through faith in the Saviour who has already come, and for whose appearing and manifestation in glory she waits. The churches of the A. and N. testaments therefore actually make up only one church, for they have the same faith, the same goods, the same hope, only that the church of the N. testament has been made mature, and is no longer pressed by the guardianship and the yoke and the burdens of the law. Just as the Church of the Old and New Testaments is one and the same, so the Church of the New Testament is, to an even greater degree, always one and the same throughout the centuries. She has always had the same faith, the same hope, the same spirit, the same unity, the same truth, the same sacraments, the same goods, the same holiness, the same reason, and has kept it until this hour. She was one and the same	before Luther and after Luther. It had not perished under the papacy. The difference is only that under the papacy the church was almost entirely covered and veiled by the clouds of the doctrines of men that had come to dominate, which clouds have again been dispersed and scattered by the holy work of the Reformation. Under the papacy, too, there was a holy seed of God's faithful children, but they languished in Babylonian captivity until God provided great help through the Reformation, allowed them to teach again with confidence, and brought a large part of His church out of Babylon, that is, out of the papal sect. If we now profess the Evangelical Lutheran Church, we are thereby professing none other than the One, Holy, Universal (Catholic), Christian Church of all times described above, which alone has currency and embraces in itself the entirety of all God's children. How? some will exclaim here, so presumptuous are you? so limited, so narrow-minded, yes, so insane, to hold the Lutheran church, this little chapel that has almost entirely collapsed, this little group that is frozen in liturgical service, sunk in spiritual deadness, and almost entirely polluted and devoured by unbelief, for the general Christian church? To those who think so, we call out to them: Go ahead! Just hear us out first and then judge for yourself. Luther, dear reader, by no means founded a new church, much less wanted to found one; rather, he protested against the fact that the papists had departed from the old true apostolic church in countless teachings; his writings were nothing other than an appeal to Christianity not to leave the old church. Luther did not bring up any new doctrine, but dug in the shaft of the divine Word and in the writings of faithful witnesses of truth for the unchanging doctrine of the true church of all times by study, reflection, prayer, and supplication. All the teachings that Luther recognized from God's Word as the teachings of the true church of God, he kept.
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Luther's own words were made known to the world, and he defended them until his death. How far Luther was from following his own mind, from wanting to separate from the church and found a new church, and how much the voice of the true church mattered to him, we see from how Luther behaved when Zwingli attacked not only the papist heresies, but also a doctrine of the old Catholic church of all times, namely the doctrine that in the Holy Communion the true body and true blood of Jesus Christ are present and are enjoyed with the mouths of worthy and unworthy. Zwingli attacked not only papal heresies but also a doctrine of the old Catholic Church of all times, namely, the doctrine that in Holy Communion the true body and blood of Jesus Christ are present and are partaken of with the mouth of the worthy and unworthy. Here he writes: "Moreover, this article is not a doctrine or composition invented by men apart from Scripture, but clearly founded and established in the Gospel by clear, pure, undoubted words of Christ, and from the beginning of the Christian churches, in all the world, up to this hour, unanimously believed and held. - Which testimony of the whole holy Christian Churches (if we had nothing more,) shall be sufficient for us alone to abide by this Article, and not to hear nor suffer any red spirit about it. For it is dangerous and frightening to hear anything that is to be believed contrary to the united testimony, faith, and doctrine of the whole Christian Churches, which have been held in unison from the beginning, now over fifteen hundred years in all the world. If it were a new article, and not from the beginning of the Christian Churches, or if it were not held in all the Churches, nor in all Christendom, in all the world, in such a unanimous manner, would it not be so dangerous nor terrible to doubt it, or to dispute whether it is right? But since it has been held in one accord from the beginning, and as far as the whole of Christendom is, whoever now doubts it, does as much as if he believed no Christian Church, and thereby condemns not only the whole Christian Church as a damned heretic, but also Christ Himself with all the apostles and prophets, who have said this article, when we say: I believe a holy Christian Church, founded, and mightily testified, namely Christ Math. 28, 10.: Behold, I am with you until the end of the world. And St. Paul 3:14: The church of God is a pillar and foundation of the truth. - I would rather have "not only all the riffraff, but all emperors, kings, and princes, testify wisdom and justice against me, than haste to hear or see one jot or tittle of the whole holy Christian Churches against me. For it is not so to jest with articles of faith from the beginning, and as far as Christendom is held in harmony, as one may jest with papal or imperial rights, or other human traditions of the fathers or concilia." - Hence Luther always refers to his consensus with the general church. As late as 1544, he wrote in an ordination testimony-ni, which he issued to a certain J. Reybitz: "He (Reybitz) has agreed to work in Christ-

of the Gospel, as those in our Church, by the grace of God, with the true The church is to remain steadfast in the knowledge and teaching of the pure and catholic gospel, which is also taught by our church. In another ordination certificate issued by Luther in 1540 it says: "We have recognized that Johannes Fischer adheres to the pure and catholic doctrine of the Gospel, which our church also teaches and confesses, and that he is above all fanatical opinions, which are condemned by the judgment of the catholic church of Christ, I'm in disgust."

Furthermore, Luther did not even want to separate from the Roman Particular Church without further ado; he wanted to remain in it gladly, if only the confession of the pure gospel had been left free to him; he therefore remained so lukewarm in the fellowship of the Roman Church until he was expelled by ecclesiastical and secular force. Therefore, in 1519 he wrote: "Although it is unfortunately the case in Rome that it is better, there is no cause so great, nor can there be, that one should tear oneself away or separate from the same church; indeed, the worse it is, the more one should join and adhere to it; for it does not become better by tearing it away and despising it. (Hall. XV, 848.)

Now that Luther was considered by the pope, together with all those who accepted his teaching, to be a ver-cursed heretics had been banished and thrown out of the fellowship of the Roman Church, and Luther therefore also renounced the Satanic school of the pope that had become apparent to him, he did not intend to found a church of his own in Germany, into which he would have gathered all God's children.

meIn and which he would have wanted to make into a well room, of which-from which alone the water of life should flow out into all the world and should be fetched. He speaks plainly, "This same (church) cannot be gathered into one heap, but is scattered through the whole world; it believes as I believe, and I believe as it believes; we have no offence or inequality in faith, we all believe one Christian church; outside of this church all is nothing." (Luther's Works. VII. 2347.) Luther further writes: "Augustine directs this place, Ps. 19:5, ""Their sound goeth forth into all lands,"" against the Donatists, who shut up the church in the corner of Africa. But rather it must be directed against our new Donatists, who deny that there are believers in India, Persia, and Asia. For where the sound and words of the Spirit of Christ are, there also without doubt is the true church of Christ; for the Spirit of Christ speaks nowhere but in his church. Therefore, since the text here is evident, that the sound of the apostles went forth into all countries, and in no place is it read that it was revoked, they have

us to take care that we do not boast of ourselves with the ungodly Don es seiy with these, or those, with the old or new, alone before believers; who perhaps we are nothing less than believers, because we hear the word and sound of the apostles nowhere." IV. 1487.

Now here some will perhaps say: Well! If you admit hereafter that the church is to be sought and found not only among the so-called Lutherans, but everywhere in the whole world, then we are agreed; so you also admit that the Reformed, the Evangelicals, the Methodists, the Catholics, 2c. are the church as well as the Lutherans! Not at all, dear sirs. The gates of Christ's kingdom of grace, that is, of his church, are opened everywhere where baptism is still administered according to Christ's institution, but those are not the church who, while outwardly seated in the fellowship of the church, wantonly falsify the word and sacraments of Jesus Christ, and obstinately hold fast to error. For who the church is, Christ has given us the unmistakable touchstone: "If ye continue in my word, then are ye my true disciples, and shall know the truth, and the truth shall make you free.

(Joh. 8, 31. 32.) "He that loveth me shall keep my word; and my Father shall love him, and we will come unto him, and make our abode with him." (Joh. 14:23.) "He that is of God heareth the word of God: therefore hear ye not, because ye are not of God." (John 8:47.) "My sheep hear my voice, and I know them, and they follow me. But a stranger they follow not, but flee from him: for they know not the voice of strangers." (Job. 10:5, 27.) "For this cause was I born, and for this cause came I into the world, that I should bear witness unto the truth. He that is of faithfulness heareth my voice." (Joh. 18, 37.) Therefore St. Paul says of the church that it is "a pillar and foundation of truth." (1 Tim. 3:15.) Now as surely as Christ has spoken the truth here, so surely those are not the church who do not abide in Christ's speech, who contradict his voice, which is the voice of truth, who do not keep his word, who do not hearken to it, but falsify and pervert it, and persist obstinately in these errors. The church is a pillar of truth, for through this fellowship of the never-dying children of God and disciples of Christ the truth is continually testified to, defended, and propagated; but a fellowship which stands as a pillar and a foundation of error is - a sect.

We therefore repeat it again, all the Christian parties which have departed from God's Word, and have thereby caused a division in the Christian Church, are indeed, if they have retained baptism and the Word of God according to its nature, still in the Church (for only in the Church are there heretics and sects), even though the Church lies hidden among these heretics and sects, but they are not therefore the Church.

Let us explain ourselves still more clearly. Every unbelieving community in Christendom is to be regarded in a twofold way: in so far as it still has truths, and through them children of God are born among it, and in so far as it kills the children of God spiritually. Now in so far as an unbelieving community still has truths, in so far as it still in Christianity.

But insofar as it perverts the truth, it is a sect and not an institution for beatification, but a foundation of the devil for the seduction only to the eternal ruin of the redeemed. Let us say, then, for example, that the Roman church is not Christ's church, but a sect, wein the sweet consciousness of having referred us, writes the regard it as a papal hierarchy, according to the abuses,"We hope that our opponents will work for their own good errors, and idolatrous services by which it has made asuch a sad error, still humbly recognizing and ashamedly division in the Christian church; But with this we do notworking," we must declare to Mr. Nollau that he was tooand Sacrament remain essential, there also remains a deny that also under the Roman Catholic sect lie hiddeneasily to recognize it. N. that he has rejoiced too soon; our church, namely, children of God, who are spiritualassertion is still firm, but it is now Mr. N.'s turn tospirits, or heretics, are not the Church; for the same priests, and for whose sake therefore also in the Romanacknowledge and confess his error, although we woulddeny and annihilate such things." VIII, 1591, 92. church the keys of the kingdom of heaven arelike to see him refrain from the shame we have requested. administered, validly called and ordained, validly That the unbelieving communities have from timewe Lutherans condemn certain Christian parties as baptized, validly administering holy communion, validlyimmemorial, according to God's Word, not been regardedsects, we do not mean the church, which also lies absolved and excommunicated, in short, all the rightsmore anchoredly than we do, namely in a twofold way, ashidden among these sects, but the false doctrine and its and powers of the church can be validly exercised. *) Allsects and as communities under which the church liesobstinate and stiff-necked defenders, who are to blame this, therefore, naturally applies also to the Reformed,hidden, for this we will now let follow some importantpreface to the symbolic books of the Evangelical Evangelical, Methodist, and other religiouswitnesses. communities. When we call these sects, and deny that When Luther rejects the Roman Church, he teachesless the poor deceived people in them, who err in the they are true churches and institutions of salvation, wethat a distinction must be made, and says: "But by theincidence and do not blaspheme the truth (like their say this of them, inasmuch as they have separatedword, Roman Church, you must by no means understandfalse prophets who lead it), nor hate, revile and themselves from the true church by their false doctrine,the true Roman Church, especially that which existedpersecute the orthodox; for this is clearly testified in the and constituted themselves specially. We maintain thatbefore the Papacy, which did not want to accept nor sufferpreface to the symbolic books of the Evangelical the reformed 2c. Church as a reformed 2c. Church is notthe Papacy, as we have heard in St. Gregory, even Christ,Lutheran Church. a part of the true Church of Christ, for as such it is notawithout doubt, still has some wretches and daughters in Now that we have turned on the proof of the position pillar of truth, but a pillar and foundation of soul-the Roman Sodoma, to whom the abominable nature of of the unbelieving communities in Christendom, we dangerous error. But we by no means deny that the truepapacy is displeasing, but papal, mischievous, andcome to our final question: What does it mean that the church lies hidden under this, as under all otherdiabolical, you must understand it, that the pope of theLutheran Church is the true catholic (universal) Church unbelieving communities. Mr. N. is therefore greatlyHoly Roman Churches uses the name of the Holy Roman of JEsu Christ on earth, and why do we claim this high mistaken when he thinks that it is a contradiction toChurches in a disgraceful way. Roman Churches uses the dignity for it? assert that the sects are no institutions of salvation, andname in the most shameful and blasphemous way, and To this we reply that the Lutheran Church is not the yet admit that in them there is still much good, by whichmeans by it his school of boys, church of whores andvisible totality of those who call themselves Lutherans, many souls will still be saved. Let Mr. N. remember thathermaphrodites, the devil's basic soup." (XVII, 1318.) Inbut the great, unchanging church to which those who there is a great difference if the sect as such, accordingtoher places, therefore, Luther makes the followingrightly call themselves Lutherans confess themselves to confessions about the papists: "I confess that the churchby their doctrine, to which millions of souls belonged in which you sit comes from the old church, as well as we,before Luther's name was mentioned in the world, who and has the same baptism, also the sacraments, keys,therefore did not bear the name Lutherans. A special and texts of the bibles and gospels; I will praise you stillcongregation or a national church, in which the Lutheran higher, and confess that we have received everythingdoctrine is preached and accepted, is therefore a from the churches under you (not from you). - We knowLutheran church, but not the Lutheran church, for this is you to be neither Turks nor Jews, who are apart from thescattered throughout the whole world, where only the churches, but we say you do not abide in them, andsame faith is always found. We therefore gladly admit become the runaway, apostate, Hurian church (as thewith all our hearts that the entirety of all those who have prophets are wont to call it), which does not abide in thehitherto rightly called themselves Lutheran is an impure churches from which it was born and brought up." (XVII, particular church, and not the Catholic Christian church, 1673).-"Well, the pope says he is the Christian church;but only a part of it; *) but the church to which all these then we say stone to stone, whether there be somealone profess to belong is not a particular church among the pope who belong to the Christian church, evensubject to destruction, but the unchangeable, eternal as among the Turks, in France and England, there areCatholic Christian church, a "pillar and foundation of the many who belong to the Christian church; they aretruth. The Lutherans, then, do not profess the Lutheran baptized, hold the gospel, use the sacraments rightly, andChurch as the Protestants do the Evangelical, which are true Christians, but that they now condemn us, andhold to the same, as to the supposed best Christian say our doctrine is not right, and burn themselves whiteparty. The Lutherans profess by their name no party, against it, and justify themselves with their laws 2c. justifybut the one, old general church, and therefore, of themselves, and say that he who keeps them is a truecourse, also all the congregations in particular, which, Christian, and is the true Christian church, we say no toas a part of this general church, are distinguishable by this. This we allow, and let it happen, that they are in thetheir orthodox confession. Christian church, but they are not the right members of But why, we shall now be told... the church." VII, 2343. Luther makes similar confessions of the other newer sects. He speaks, among other things: "We must confess, however, that the Christians have the Scriptures and the Word of God in their articles, and whoever hears it from them

*) We were therefore astonished to read in the "Christian Magazine" the news that the *General Assembly (Old School)* of the Presbyterenan Church in Cincinnati with an overwhelming majority gave the, to say the least, exceedingly hasty, but in fact highly sectarian decision: "that the act of baptism by Roman Catholic priests is not valid. Luther had to fight this error against the Anabaptists 300 years ago. He writes about it, among other things: Tb. XVII. 2697 ff: "I say that under the pope is the right Christianity, yes, the right federation of Christianity, uno much more pious great saints. -If then the pope (as I do not believe otherwise) is the true end-Christ, he should not sit or reign in the devil's stable, but in God's temple; and because he is to sit and reign there, he must have Christians under him. - They do as one brother did to another in the Thuringian Forest, they were walking together through the forest, and a bear came upon them, and threw one of them under itself; and the other, wanting to help his brother, stabbed at the bear, but missed, and miserably stabbed his brother under the bear. This is exactly what the pagans do. They should help the poor Christians whom the end-Christ has under him and martyred, and they oppose the pope atrociously, but they miss him, and they murder the Christians under the pope much more miserably. For if they would leave baptism and the sacraments in place, Christians would still be able to escape with their souls under the pope and be saved, as has happened until now. But now that the sacraments are taken from them, they must perish, because Christ himself is taken away. Dearly beloved, it is not thus to burst upon the pope, because Christ's saints lie under him. There is a caring humble Geilt to it, who let remain under him what is God's temple. and resist his addition, that he may destroy the temple of God." - This is the right view of the Roman church. Mr. Nollau reverses it, the hierarchical organism (the papal) he holds to be the form of the Church, and the breaking up of the same he holds to be the ruin of the Church!

But why do you call the church, to which alone you want to be counted, Lutheran? Do you not, by this human name, clearly prove that you are closing yourselves off as a special sect?—We answer: We did not give ourselves this name. When Luther arose 300 years ago and brought the doctrine of the old apostolic Christian church to light again, it was the enemies who called all those who accepted and confessed this pure doctrine Lutherans, in order to insult them with it. This name has now gradually become so common, that the orthodox Christians "have at last had to put up with the same for 300 years, as those living in the fourth century ren name Athanasians. The name Lutheran, therefore, does not designate the object of our faith, as the name Christian does (since we do not believe in Luther as we believe in Christ); it is only a distinguishing name, by which we wish only to distinguish ourselves from all false believers and to confess the orthodox general church, whose doctrine was preached by Luther and laid down in the so-called Evangelical Lutheran symbols and made known before all the world.

When, then, we assert that the Lutheran Church is the One Holy Christian Church, we mean to say that the doctrine and faith which true Lutherans hold in their hearts and profess with their mouths is no other doctrine and faith than the doctrine and faith of the general Christian Church, and that no other doctrine is the doctrine of Christ, and that no other faith makes man blessed. Let the Protestants and Methodists, like the high priest at Jerusalem, tear their clothes at such declarations, because of the blasphemy which they think they find in them, but that is not the least of the matter; they only reveal by it that they certainly cannot say with a clear conscience that they have the only right doctrine and the only right faith. If you prove, gentlemen, that the doctrine which the true Lutherans have confessed in their public confessions is contrary to the word of God and not the voice of Christ and his church, you have won. But if you add a thousand exclamation marks and question marks to our declarations, it is of no use to you, for it proves nothing, just as the name "evangelical" does not prove that your doctrine of sweet and sour feelings is the gospel and the true doctrine of justification.

If, by the way, as Mr. Nollau ascribes to us, we had anywhere asserted that the whole Lutheran Church, to which alone we profess to belong, is the party that has stood there for 300 years, which has called itself Lutheran, has had special ceremonies, and has taken the Augsburg Confession or all Lutheran symbols as its company and declared them to be its church law, our opponents would probably be justified in calling us sectarians and saying that we are arguing over a human name. Confession or all Lutheran symbols to its firm and declared it to be its church law, our opponents might justly call us sectarians and say that we are fighting over a human name. But we are not contending for a name, as we are incessantly reproached ad nauseam, but for a great, unspeakably important cause, which, of course, like all things in the world, also has a name. We are not fighting for a peculiarly constituted party that calls itself Lutheran. Our aim is not to bring about a situation in which all Christians have a so-called Lutheran church order and a Lutheran church.

We are not fighting for an outward edifice with a Lutheran signboard; we are fighting for the right faith, the pure truth, the unadulterated gospel, the pure ground of the apostles and prophets, since Jesus Christ is the cornerstone. The object of our struggle is nothing else than the right faith, the pure truth, the unadulterated Gospel, the pure ground of the apostles and prophets, since Jesus Christ is the cornerstone, that is, the jewel which was familiar to the true Church of all ages, which she has often preserved for us through all the centuries with the shedding of streams of her blood, and which is now familiar to us also. Where a Lutheran constitution is legally recognized, everything is stamped with the Lutheran name, and a community is given the outward appearance of a Lutheran church, but where the pure, clean, apostolic, and only beatifying doctrine is not preached and accepted, we recognize just as little a Lutheran, that is, a true church, as where everything is based on Protestant, Reformed, Methodist, and other forms of churchmanship. 2c. We regard false teachers, who bear the Lutheran name, as little for our brethren in the faith, as the worst blasphemer of the Lutheran name, while we feel ourselves most intimately united in the faith with all God's children, in whatever sect they may be held captive.

Let us now repeat again recently what we have said here. There is only one church, which always has the same doctrine and the same faith. This one doctrine had not perished in the papacy, but it had become almost completely unrecognizable, since almost nowhere was the pure doctrine of the gospel preached by the public preaching office, but almost everywhere only the doctrine of men. God, however, had mercy on his Christianity and awakened and equipped his servant Luther, not, as Mr. Särer says, for the destruction, but for the reformation of his church. Luther, in fact, has again brought forth the old doctrine of the true Christian Church from God's Word and brought it to light. He did not found a new church, nor did he found a special party in the Christian church, but he himself remained with the old apostolic church and cried aloud that everyone should return to this church and remain with it. Whoever, however, accepted the old Christian doctrine of the Word of God from that time on, was now scolded as a Lutheran; so then by Lutheran doctrine and church is understood nothing else than the apostolic doctrine and church. Now there are many parties in Christendom, all of which want to be true Christian churches, but because they are not obedient to the gospel (Rom. 10:16), and have all separated themselves from the general Christian church by false doctrine, and persist obstinately in this separation, they are not true churches, but sects or false-believing communities. For in the true church the obedience of faith is established (Rom. 1, 5.), therefore it never stubbornly persists in error, but listens to the voice of its shepherd. The false believers do not want to admit to the Lutherans that they alone publicly confess the true Catholic doctrine and therefore do not belong to any sect.

*Let the reader not be offended by the word catholic. This word has two meanings, first a good one, and there it means as much as "generally Christian;" secondly, however, it is also often understood to mean those who adhere to the pope.

but they have never proved that the Lutherans teach against the holy catholic Christian church in any article in their symbolic writings; nor can they prove it.

Therefore, dear reader, rejoice if you belong to a pure Lutheran congregation, and not only confess the pure Lutheran doctrine with your mouth, but also carry it in your heart through a true faith; for then you do not belong to any sect, neither outwardly nor inwardly, but to the old church, which remains eternal, to which all prophets, apostles," martyrs, and all righteous Christians still belong, and which becomes visible where the gospel is preached purely and unadulterated and the holy sacraments are administered according to Christ's institution. Sacraments are administered according to Christ's institution, but which lies largely hidden among heretics and sects. Thank God that He has also preserved you from the outward fellowship of sects, for even if many souls are saved in it, in whose hearts the false teaching of their sect "does not become strong, they are nevertheless in great danger of still being led astray. Beware also of the thought that, as a man may be saved in all places, it is of no consequence whether he outwardly adheres to a sect or to the company of orthodox believers; remember, those who are saved among the sects are simple-minded souls, who, through weakness of knowledge, do not see through their false prophets, and are preserved and preserved by Christ's wonderful grace. Therefore, if anyone who has recognized the truth should nevertheless profess to be an unbeliever, he would not be saved as an apostate denier of the truth, but would certainly be eternally damned. Finally, dear Lutheran Christian, beware lest you be deceived by the name Lutheran, for as many call themselves Christians, and are not, so now also many Lutherans call themselves, that is, orthodox, and yet are false prophets, who bear the Lutheran name only in order to be able to seduce the poor little sheep under this sheep's clothing to their false doctrine and fanaticism. Consider, therefore, that you will find a Lutheran congregation only where the old pure doctrine of the general Christian church is preached and accepted, as you find it in God's clear words and in the excerpt in your Lutheran Catechism, in the unaltered Augsburg Confession, and in the other symbolic confessions. Confession, and in the other symbolic books of the Lutheran Church. Wherever you find a group of people who profess this doctrine, stay there, enjoy the sweet pasture of the pure gospel, let yourself be led to Jesus and kept by him in the true faith, fight and suffer with him; thus you fight and suffer here for Christ's holy church, and thus for the spread of his kingdom, for the glory of his name, for the truth of his word, and for the salvation of your fellow redeemed. In this struggle, however, do not grow weary, but be faithful even unto death, so that you too will one day receive the crown of life and, through a blessed death, pass from the contending congregation of the faithful into the triumphant church of the perfected righteous. May the merciful God help us all to this end in this last sorrowful time. Amen.

The further answer to N.'s writing will, God willing, follow later.

for these have given themselves this gentle title. The reader should note, therefore, that we take the word Catholic here in its good meaning.

(Sent in by Pastor Keyl.)

Life History of Dr. Luther.

(Conclusion.)

In 1537, the Lutheran princes held a meeting at Schmalkalden. In 1537, the Lutheran princes held an assembly in Schmalkalden, where the articles written by Luther on demand were signed and designated for submission to the announced general concilium. The Lutheran Church also added these Schmalkaldic Articles to the number of its public confessions. The Lutheran Church also included these Schmalkaldic Articles in the number of its public confessions. Luther also traveled to Schmalkalden and preached there some very important sermons on the three articles of the Christian faith and on Matt. 4:1 ff, in which he gives a brief overview of the entire history of the church and shows what the church of Christ, as well as Christ, its head, and every individual Christian, had to suffer from the devil, namely how he, as a black devil, tempted Christianity in the first three centuries to fall away from Christ through outward tyranny, and since this did not succeed, tempted it as a white devil with false reference to the Holy Scriptures through various heretics. He also said how he finally allowed himself to be worshipped as a divine devil in the papacy through works and services of his own choosing, but how the divine robe was pulled off him by the Word of God at the time of the Reformation and power was taken away from him over all those who believe this word.

While he was still present in Schmalkalden, Luther was attacked by the most violent stone pains, so that he himself and others saw his death before his eyes. All the princes and lords present visited him, and when his pious prince came to his bed of pain, Luther told him in a prophetic spirit that after his death a discord would occur at the University of Wittenberg and that his teachings would be changed: for even then Melanchthon had come under suspicion that he easily departed from the strict truth out of a false love of peace. The Elector, with whom Luther's words aroused much concern, testified to him firmly and decisively that, although he knew that Melanchthon's scholarship and fame were attributed to the university, he wanted to keep it as a place of learning.

Luther would rather miss the truth than let it be broken off, should the university also come to an end. Then he comforted the sick Luther with these words: "Our dear Lord God will be merciful to us for his word and name's sake, and will spare your life, dear father;" when he had said Lies, he turned away, for his eyes were failing him.

But since the pain became more and more severe, Luther requested that he be brought to Wittenberg; this was done according to the will of the Elector in his own carriage, to which another was added with many implements for the care of the dear sick man. At the same time, two princely physicians were ordered to take care of his recovery to the best of their abilities. When he left Schmalkalden, he went to church to pray and made his short Christian confession: "He remains with the Lord Christ and his word and knows no other righteousness in his heart than the precious blood of Jesus Christ, which cleanses him and all who believe it from all sins by pure grace, as his books and the Augsburg Confession freely confess. Confession freely confess." At his departure he called out to his friends: "May God fill you with hatred against the pope," i.e. they should not only not swear by the pope's doctrine, but also be and remain public enemies of the same idolatry to the end. He had already made his will on the chariot, and was ready, when his dear Lord Christ came, to take him to himself, to receive him with joy. Behold, the Lord saved him once more from all his sickness after eleven painful days. This happened in Tambach, a small village in the Thuringian Forest. Therefore he inscribed in that place, full of praise and thanksgiving, the words, "This is my Pniel, there the LORD has appeared to me," as he once blessed and delivered the patriarch Jacob when he wrestled with the LORD. (Gen. 32:30.) When he was asked what remedy had helped him against the stone, he answered, "Prayer;" for in all the Christian churches, he said, they have prayed heartily for me according to the command of St. Jacob, Cap. 5:14, 15.

In Gotha he was met by the envoys of the reformed churches of the Upper Netherlands. Churches, Bucer and Ly-

costhenes, who were to travel to Schmalkalden for the promotion of the Concordia of the previous year. Although Luther was still rather weak, he nevertheless let them come to him and talked with them in a friendly manner. Among other things, he said that the best thing for the matter was that they should henceforth be silent and teach rightly, and confess freely and openly: Dear friends, God has let us fall, we have erred, let us now be careful and teach rightly; for it cannot be done by meandering about, nor can one satisfy the consciences of the people with such circumlocution; God will also demand of us a strict reckoning on account of doctrine, therefore we may not forgive God anything in our office. From this entire conversation, as well as from Luther's other letters, it is clear that the pretense of the reformers, as if he had at that time been inclined to their doctrine, was unfounded: for while he demonstrated all possible generosity toward love and began to hope for the best anew, he did not deviate one hair's breadth from his former confession in doctrine itself.

After Luther had returned to Wittenberg in good health, he eagerly continued with his prayers, studies, lectures and sermons. In particular, he interpreted on the pulpit the Farewell Discourses of Christ according to John Cap. 14-16, which Dr. Creutziger transcribed and then put into print. Luther himself declared this writing to be the best book he had written, but added with great humility: "although I did not write it, but Dr. Creutziger has shown great understanding and diligence in it.

While Luther was at peace with his external enemies and was pleased to see that they did not achieve much with all their snorting and defiance, and that, on the contrary, more and more cities and countries were accepting the gospel, a secret discord arose among his own disciples around the year 1538, which deeply distressed Luther; For false teachers arose who wanted to banish the law as well as the doctrine of good works from the church and bring people to repentance only through the preaching of Christ crucified, for which reason they were called lawbreakers or antinomians. But since the instigator

When Joh. Agricola did not comply with Luther's request He said that he was the high priest, and that all to publicly answer for his writings, which he published Christians, through their faith in him, were lords over all without mentioning his name, Luther felt compelled to their enemies and spiritual priests. He did this with a contradict this dangerous heresy in writings and great fullness of spirit. In the same year, Luther disputations. At that time he said over the table to his published an extremely instructive work, "Of Churches faithful pupil Mathesius: "You will learn what will be stirred and Conciliarities," in which he demonstrates, with great up against this school and church (in Wittenberg) and knowledge of church history, that the general Christian what will be written against it, provided our people conciliarities have never introduced new articles of faith, persevere in pure doctrine; they will become great but have only defended the old faith against new errors. heretics and harmful enthusiasts.

In 1540, God again heard Luther's prayer in a wonderful way. Melanchthon had become deathly ill in Weimar as a result of a severe mental illness. The Elector sent for Luther as quickly as possible in his carriage. When he arrived, he found Melanchthon lying in the last stages of his illness. Luther was shocked by especially of the divinity of Jesus Christ. Trinity and this, but immediately turned to his God in devout prayer especially of the divinity of JEsu Christ in a short and and held out to him all his promises of an answer to concise way. He also wrote an extensive interpretation of prayer from the Holy Scriptures. Scripture. Hereupon he the 51st Psalm and presented the doctrine of repentance took Melanchthon by the hand, and said, "Be of good in its entirety so convincingly and comfortingly that it cheer, Philip, ye shall not die;" and knowing the causes stands at the top of many similar masterpieces by Luther. of this fatal disease, he said: "Although God has cause

In the year 1539, Luther had to perceive anew how to kill, yet he wills not the death of the sinner, but that he the people, having been done away with by the Pope's should repent and live; he has pleasure in life, and not in coercion, were abusing Christian freedom, how they death; and because God called and took into his grace were becoming more and more crude and secure the greatest sinners that ever lived on earth, namely despising the church servants and no longer wanting to Adam and Eve, much less will he cast you, Philip, out, or be punished by them. Then Luther testified loudly and suffer you to perish in your sin and grief. Therefore do openly that God would avenge such vile ingratitude not give place to the spirit of sorrow, and do not become against his holy word by bodily plagues and by powerful your own murderer, but rely on the LORD, who is able to errors after his death, which really happened. Luther had kill and to make alive." When Luther spoke thus, to hear similar complaints about the lives of many Melanchthon revived anew and quickly regained his preachers who had left the monasteries but not their sins strength. He himself confessed, I would have died if I had

not been snatched from the midst of death by Dr. Luther's coming. Luther received the same answer to his prayer twice more, so that he could say: "I have prayed for our Philippum and my Käthe and the Lord Myconium from death." In April of 1539, a fierce enemy of Luther's teachings In the fall of 1540, Melanchthon traveled with several George, Duke of Saxony, died, his death having been theologians to Worms for a religious discussion with the hastened by the rapid demise of his two heirs to the papists, but Luther did not travel with them and said: throne. And so the possession of this part of Saxony fell "God has given many learned, good people who to his brother, Duke Henry, who had already introduced understand his word and are equal to the opposite. At the Reformation in his country and now, without delay their departure he blessed them and spoke many strong had the teaching of the Gospel, long desired by most but words to them, among them the following: "Go ye in the long suppressed, proclaimed to his new subjects. This name of God as ambassadors of JESUS CHRIST, and happened in Leipzig first on the holy feast of Pentecost Nevertheless, he wrote many wonderful texts. Besides Luther preached especially in the presence of the Duke the beautiful interpretation of the songs in the higher Thus was fulfilled what he had said long before: "I see choir (Ps. 120-135), he had the two sermons on Matth. that Duke George does not cease to persecute the Word of God, its preaching, and the poor Lutherans; indeed, he baptism of Christ and the Christians printed, becomes more and more angry, but I shall yet live to see which he had held at the princely court of Dessau at the its whole tribe cut off by God, and I preach God's Word Regens baptism of a prince. He gave a very serious admonition at Leipzig." to the pastors to preach with all vigor against usury, which he said had already broken down so violently,

Although the dear Luther felt the ailments of old age around this time, the valuable Luther was afflicted with various physical weaknesses and pains from God, more and more, he continued tirelessly with the which is why he always had thoughts of death and called teachings of the divine word. Among other things, he upon God for a blessed hour. He was also hindered in explained the 110th Psalm in great detail and showed in 1541. There the Papists presented a paper, usually the his work by this and was often forced to leave the pulpit before the end of the sermon. He often could not read a the nature of Christ's kingdom, namely how Christ is our Nevertheless, he wrote many wonderful texts. Besides the beautiful interpretation of the songs in the higher eternal king and kingdom. the choir (Ps. 120-135), he had the two sermons on Matth. 3. of the baptism of Christ and the Christians printed,

This was to serve as a basis for mutual discussion and, where possible, also for unification. But Luther clearly proved, when he was asked for advice, that the adversary's nobility, especially in the article of justification, was nothing more than patching a new cloth on an old garment, which only made the tear worse (Matt. 9:16). In the hope, however, that Luther might yet be induced to make a settlement, several foreign princes, with the foreknowledge of the emperor, resolved to send a considerable legation to Luther. This was done, and to the oral presentation of the envoys Luther immediately gave an oral, but then also a written answer to the effect: if the first four articles, especially that of justification, were preached absolutely purely and clearly and were to be held to be Christian, then they would take the poison out of the ten other articles, and a settlement of the last ten would then also soon come about through the clear report of the first four articles and through the application by means of correct preaching. This answer of Luther's in this Reformation case, which is one of the most important, is praised by the Freiherr von Seckendorf in his unsurpassable History of Lutheranism, both because of the modesty in the manner of writing, and because of the cleverness of the opposing party, but especially because of the steadfastness which Luther showed in it; for as formerly all the threatenings of Cajetan at Augsburg and of the Emperor at Worms failed to frighten Luther, so here the flattery of so respectable a legation failed to induce him to yield sinfully. But the opposing party did not want to take this answer of Luther's into account, and again postponed everything to a general concilium. If the princes and theologians had taken this answer of Luther's as a model during the negotiations about the Interim, which was melted together soon after Luther's death from that Regensburg, the Lutheran Church would not have been so shattered by it.

Around this time, the valuable Luther was afflicted with various physical weaknesses and pains from God, which is why he always had thoughts of death and called upon God for a blessed hour. He was also hindered in his work by this and was often forced to leave the pulpit before the end of the sermon. He often could not read a letter, not even 2-3 lines without interruption. Nevertheless, he wrote many wonderful texts. Besides the beautiful interpretation of the songs in the higher choir (Ps. 120-135), he had the two sermons on Matth. 3. of the baptism of Christ and the Christians printed, which he had held at the princely court of Dessau at the baptism of a prince. He gave a very serious admonition to the pastors to preach with all vigor against usury, which he said had already broken down so violently,

that he could not hope for any improvement. He also published the excellent interpretation of the 90th Psalm, in a fatherly way, especially against the Sacramentarians. the original edition of which can be easily distinguished from another very different one.

In 1542, Luther consecrated Nicolaus von Amsdorf, whom the Elector had chosen as the Lutheran Bishop of Naumburg and Zeitz. He preached a sermon on the example of consecrating a true Christian bishop, which he elaborated on in a book published shortly thereafter under the same title.

In this year, as their bishop Comenius tells us, Bohemian brothers sent two emissaries to Luther for the fourth and last time in order to hear what could be hoped for from the Lutherans with regard to church discipline. After they had held friendly discussions with him and the other theologians for two weeks, he invited them to a farewell party, extended his hand to them in front of the professors present, and said: "Be you apostles of the Bohemians, I and mine want to be apostles of the

Germans. If you do the work of Christ among yourselves, as opportunities will arise for you to do it, we will also do it, as it can be done among us." Luther, however, always did the work of the Lord in such a way that he first of all supplied the church with pure doctrine, so that the right faith would be planted and cultivated as a good tree, and in doing so, he not only continued to show how such a good tree would of itself bear good fruit in a pious life, but also contributed by his writings and counsel, as circumstances required, to the establishment of a fine outward church discipline to the best of his ability, of which all Lutheran church orders from the age of the Reformation speak. All Lutheran church ordinances from the age of the Reformation give sufficient evidence of this.

At the end of the year 1542, Luther was pleased by a long letter from some brothers in Italy who had come to know the truth through his writings. From this letter shines forth an inexpressible joy over the treasure of pure doctrine, a lively zeal for its preservation, a

decisive rejection of all errors, especially in the sacramental controversy, a great steadfastness under mortal coil as he grew older, he still continued to take all persecutions, a deep reverence for Luther's chosen equipment, and a high esteem for his writings that flowed from his own experience. To give a foretaste of this praiseworthy letter, the whole of which space does not permit, let the beginning of it serve, which reads thus: "The streams of living water, which flow from your body, Most Reverend Sir, must flow through the I pray thee, let the heavenly rain increase more and more, that ye may water the thirsty pastures of the Lord the better and more abundantly, both there daily by preaching, and here by writing." What joy these righteous people may have in receiving the

Luther's excellent answer, in which he also warns them many external dangers. Luther, however, showed a strong trust in his God and predicted in all certainty that there would not be a war in his lifetime.

When Caspar Schwenkfeld, who sought to embellish the old errors of the Sacramentarians in a new way and thereby seduced many people in Silesia, sent some of his tracts to Luther, the latter answered with such coarse

words as he deserved, and wrote him outright: "He should leave him unhuddled with his little books, which he should keep his gift, because it was the work of his preachers, with whom he could have no fellowship, since they would not desist from their error.

Luther also refuted the enemies of Christianity outside Germany in several powerful writings. He published an earlier refutation of the Coran or Religious Book of the Turks in German and faithfully warned in the preface against such devilish teachings. In 1543 he wrote several writings against the Jews, in which he purified many beautiful texts of the Bible, which the Jews had distorted with their devilish teachings. In 1543 he wrote several writings against Christ and his Christians. Nor did he then believe, as before, in a future general conversion of the Jews. Finally, in this year, the important writing of Vitus last words of David (2 Sam. 23, 1-7.) went out, in which he spoke of the three persons of the holy trinity and of the two devils. In this book, the last words of David (2 Sam. 23:23-7), in which he gives a strong testimony of the three

persons of the Holy Trinity and of the two natures in the Lord Christ, with great spirit and earnestness, which can fortify every Christian in his faith and protect him from all kinds of error. Though Luther felt more and more discomfort from his eyes in the whole work of the Reformation, and as his eyes were turned on all sides as a faithful watchman on the pinnacle of Zion, so his burning zeal for the preservation of pure doctrine urged him to write several more important works.

of his writings, especially against the Sacramentarians. For Schwenkfeld, in spite of Luther's above-mentioned rude answer, had pretended with unbelievable audacity that Luther was in agreement with him. This prompted him in 1544 to write: "Kurz Bekenntniß von dem heil. This prompted him in 1544 to write: "Brief Confession of the Holy Supper Against the Enthusiasts," of which he himself says: "I.,

Now that I am walking on the pit, I want to bring this testimony and this glory with me before the judgment seat of my dear Lord and Savior Jesus Christ, that I have condemned and avoided with all seriousness the fanciers and enemies of the Sacrament, Carlstadt, Zwingel, Oekolampad, Stenkfeld and their disciples in Zurich and wherever they are, and all of us are still preaching daily against their blasphemous and lying heresy, which they well know."

In 1545 Melanchthon wrote the so-called Wittenberg Concerns of the Reformation for presentation to the Diet of Worms, which Luther also signed and testified on this occasion that it was impossible to remain in God's Word and good conscience and at the same time receive favor and the glory of glamour from the world.

Luther had to make many bitter experiences shortly before his end, because especially in Wittenberg, through an ungodly life, one trouble followed another, which tormented his soul and finally brought him so far that he hurried away from this city in 1545 and went to his friends in Merseburg and Zeitz. However, a very gracious letter from his Elector, to whom the university had turned with urgent requests, and in which he promised him that he would take the strongest possible action against all ailments, induced him to return to Wittenberg. There he finished the sixth and last edition of his German Bible, on the improvement of which he had worked with his learned friends unceasingly and with great diligence, making many beautiful remarks, which are known under the name of "Randglossen". He also finished one of his greatest masterpieces, the extensive exposition of the first book of Moses, on which he had lectured for ten years, though with many interruptions. At last he let go out the mighty and serious writing: "The Papstacy Founded by the Devil" and this was his last book.

At the beginning of the year 1546, by order of the Emperor, another religious discussion was to be held between the scattering parties in Regensburg, for which Dr. Major was sent from Wittenberg. When he went to Luther to take leave of him, he found the words written in Luther's hand at the entrance to the study: "Our professors are to be examined by the Lord's Supper.

In one of his last sermons Luther exhorted the audience to pray diligently and to test the spirits and if they would hear,

that he was sick, they should not ask for him a longer life, but only a gracious hour. "I have, he said, had enough of the world, and the world of mine, are thus easily parted from, as a guest quits the inn." - Luther's last sermon, which he preached at Wittenberg on January 17 on Rom. 12:3 ff. and in which he spoke of the fruits of faith in Christ, is also especially remarkable.

He says, among other things, "Usury, drunkenness, adultery, murder, manslaughter, etc., can be noticed, and the world understands that they are sins; but the devil's bride, Reason, the beautiful Metze, comes in and wants to be wise, and what she says, she thinks it is the Holy Spirit. Neither lawyer, nor physician, nor king, nor emperor. For it is the highest whore that the devil hath, the other gross sins are seen; but reason can judge no man; it cometh in, judgeth the devil with baptism, supper; thinketh that whatsoever cometh into her mind, and the devil giveth it into the heart, shall be the Holy Ghost. Spirit. Therefore Paul saith, "As I am an apostle, and God hath given me the Spirit, so I exhort." In this sermon, Luther also foretold the disruptions that the Lutheran Church would have to experience soon after Luther's death, for he says: "I see before my eyes that if God does not give us faithful preachers and church servants, then the devil will tear our churches apart with his rotten spirits and will not let go nor stop until he has finished. In short, he has this in mind: if he cannot do it through the pope and emperor, he will do it through those who are still in agreement with us in doctrine. Therefore it is of great need that we pray with all our hearts that God will give us pure teachers. Now we are safe, and see not how dreadfully the prince of this world, through the pope, emperor, and our scholars, pursues us here, and say, What harm is there in slackening this? No, not a hair's breadth shall we slacken. If they want to keep it up with us, fine: if they don't want to, let them. I have not received the doctrine from you, but by divine grace from God. I am well pleased. Therefore pray God with earnestness that he will let you have the word, for it will be an abomination." At the end of this sermon, the editor remarks with reference to the University of Wittenberg: "Dr. Martinus Luther of holy memory has often said these words before many others of faith and also before Dr. Augustin Schürf: 'After my death there will continue to remain of these theologians.' And this, unfortunately, has also been fulfilled."

As Luther had already traveled to Eisleben in the fall of the previous year at the request of the Counts of Mansfeld, in order to bring about a settlement between them and their subjects, from whom they wanted to withdraw the mines, but which had not succeeded, so he traveled there at the beginning of the year 1546 with the same intention. He himself said that he had therefore departed from Wittenberg at the request of the Counts of Mansfeld, so that he could have rest from daily work and running, and that in Eisleben he only wanted to pray, preach, and exhort his sovereigns to unity and peace. He arrived in Halle on the following Sunday, where he stayed with his faithful friend Dr. Jonas and preached already the next day, as on the day of Paul's conversion, on Acts 9, 1-19, about St. Paul's calling to the apostleship. In particular, he praised the writings of this apostle as the true sanctuary, against which all fictitious sanctuaries of the pope and especially the pretended head of St. Paul, which is shown in St. Peter's Church in Rome, are to be regarded as nothing.

After he was killed near Halle...

had crossed the Saale in a barge and had been received on the Mansfeld border by the counts and more than a hundred horsemen, he arrived in Eisleben in their night, "Dr. Jonah, and Mag. Coeli, and ye others, pray company, but became so weak not far from the town that one feared for his life, but he got better again and remained three weeks in Eisleben. Until one day before his end, he personally took part in the settlement negotiations. But they broke down again through the fault of the lawyers, so that Luther intended, if he would live longer, to write a special book against them. During his stay in Eisleben, he ordained two preachers and twice received absolution and Holy Communion. Holy Communion. He also preached four sermons, as he always preached extremely diligently, so that he himself confesses that he often preached four sermons in one day and did this for 25 years. In many of these four sermons, Luther, in spite of all his physical weakness, once again gave the most powerful testimonies of all the main articles of Christian doctrine with great earnestness, and against all the errors of the papists, sacramentarians, and other enthusiasts who fought against them. At the conclusion of his last sermon, three days before his end, he took formal leave of his dear Eislebers, saying: "Now that I have been here for some time, and have preached to you, and now have to go home, and may not wish to preach any more, I hereby bless you, and beseech you that you may diligently keep the word which your preachers and pastors faithfully teach you of the grace of God; and that you may be accustomed to pray that God may keep you from all wise men and prudent men, who despise the doctrine of the Gospel; for they have often done, and may still do, much harm." He then concluded his last sermon with the wish: "May the good Lord have mercy on us, that we may accept His holy word with thanksgiving, increase in the knowledge and faith of His Son, our Lord Jesus Christ, and grow and remain in the confession of his holy word until the end. ...and remain steadfast in the confession of his holy word until the end. Amen."

He prayed, as he had always done, every evening in his parlor in front of the open window with great earnestness for a good while, after which he turned happily, like one who has been relieved of a great burden, back to his friends, talked with them for another half hour, and then went to bed. In his last days many important speeches and comforting sayings were heard from his mouth. On February 17, his weakness increased noticeably, so that he was advised to wait for rest, which he did. On the last evening he answered, among other things, the question whether believers would know one another in that life, by pointing to Adam, who immediately recognized his wife, created from his rib, as his own flesh, because he had been full of the Holy Spirit and knowledge of God. He said that he was full of the Holy Spirit and the knowledge of God. Then he went into his parlor and prayed according to his custom, especially for the church of his fatherland, but soon complained that his chest was sore. He took the medicine handed him, and about eight o'clock lay down on his bed of rest, saying, "If I could slumber half an hour, I hope it should be better." He now slept gently till ten o'clock, when he awoke, arose, and, crossing the threshold of his bedchamber, said, "Waits God, I go to bed, into thy hands I commend my spirit; thou hast made me

redeemed, O Lord, thou faithful God." And when he was laid down in bed, he held out his hand to all, and said good night, "Dr. Jonah, and Mag. Coeli, and ye others, pray before our Lord God and his gospel, that it may go well with him; for the Concilium of Trent, and the grievous pope, are hard against him."

When the bell struck one, he awoke and said, "Alas, Lord, I am very sorry! Alas, dear Dr. Jonah, I fear I shall stay here at Eisleben, since I was born and baptized." He now went out of the chamber again into the parlor, and said again, "Into thy hands I commend my spirit; thou hast redeemed me, O Lord, thou faithful God." When he had broken into a sweat by rubbing and warming himself, and the bystanders, especially the earls and other friends who had hastened, hoped for improvement from it, he answered, "Yes, it is a cold death-sweat; I will give up my spirit, for the disease multiplies." Whereupon he prayed thus, "O my heavenly Father! a God and Father of our Lord JESU Christ, thou God of all comfort, I thank thee that thou hast revealed unto me thy dear Son, JESUM Christum, in whom I believe, whom I have preached and confessed, whom I have loved and vowed, whom the wretched pabst and all the ungodly profane, persecute, and blaspheme. I beseech thee, O Lord Jesus Christ, let my soul be committed unto thee. O heavenly Father, though I must leave many bodies and be torn from this life, yet I know with certainty that I shall abide with thee for ever and ever.

from thy hands no man can pluck me."

He said further in Latin, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Joh. 3, 16. And the words from the 68th Ps. "We have a God that helpeth, and the Lord GOD that saveth from death." When a physician handed him another tonic, he took it and said again, "I am going away, I will give up my spirit," whereupon he repeated three times in Latin, very hurriedly, the words, "Father, into thy hands I commend my spirit; thou hast redeemed me, thou faithful God." Then he began to lie still with fallen hands and closed eyes. People called to him, but he did not answer. Then Jonas and Coelius said to him in a loud voice, "Father, will you die to Christ and the doctrine as you preach it?" Then he said, that all heard it plainly, "Yea," and this was his last word; for with that he turned out of his right hand, and began to sleep almost a quarter of an hour. The bystanders were already beginning to have some new hope, when his face grew pale, his hands and feet grew cold, he took another deep but gentle breath, and with that he gave his spirit into the hands of his faithful God with quiet and great patience, and thus, after his last illness had lasted only about seven hours, he passed away gently and peacefully in the Lord, on the 18th of February 1546, without restlessness, without agony of body or pain of death. Feb. 1546, when on the day Concordia in the morning between two and three o'clock, in the 63rd year of his pilgrimage on Erven.

(See enclosure for conclusion.)

Supplement to No. 26 of the "Lutheran".

Story of Dr. Luther's life.

(Conclusion.)

The mourning news of Luther's death spread quickly through city and country. A large crowd of people from all ranks hurried to the scene and looked at the dear corpse with hot tears. On 1S. Feb. early the letters of Luther's death arrived in Wittenberg and caused general consternation and great sadness. Melanchthon received the order from the professors to make this painful news known to the students. He did this in a short Latin speech, using the words of Elisha at the ascension of the prophet Elijah (2 Kings 2:12), which he also used to apply to him earlier: "Alas, there is gone the chariot of Israel and its riders, who ruled the church in this last age of the world." Luther's funeral was a truly princely one; the body was laid in a pewter coffin on February 19, carried into the main church at Eisleben amid Christian chants, and placed before the altar, where Dr. Jonas preached a funeral sermon on 1 Thess. 4, 13-18, about the person and gifts of Dr. Luther, about the resurrection and eternal life, and about the power that will leave behind fine death against Satan's kingdom. In the evening the electoral answer to the reports sent in arrived, according to which the corpse was to be brought to Wittenberg for burial. On the following day, the 20th of February, the pastor of Eisleben, Mag. Cölius, preached an excellent funeral sermon on the words of Is. 57:1, 2, after which the body was led out of Eisleben with great solemnity. An innumerable crowd surrounded the hearse with loud wailing and lamentation, and the funeral bells rang out in almost every village. When the corpse arrived at the gate of Halle late in the evening, it was very honorably brought in and buried in the church, where Luther's song: Aus tiefer Roth schrei ich zu dir 2c. was more cried out than sung. The next day the corpse was carried on, solemnly received and accompanied in all places, and finally arrived at Wittenberg on February 22. Here the funeral procession moved to the castle church in the following order, accompanied by singing and the ringing of all bells. The student choirs and the entire clergy went in front, followed by the Electoral Commissioners and the Counts of Mansfeld on horseback with a retinue of sixty cavalymen; this was followed by the four-horse hearse, covered with a large precious shroud of black velvet, a gift from the Elector. After the hearse came Luther's wife and his four children, as well as other relatives; furthermore, the Rector of the University in his robes, accompanied by studying princes and noblemen; these were followed by all the professors, the entire City Council, the students in large numbers, and the entire citizenry. After the corpse had been placed in the

After the corpse had been brought to the castle church, Dr. Bugenhagen held a consoling sermon on 1 Thess. 4, 13. 14, in which he was often interrupted by his and his listeners' frequent tears. At the end Melanchthon gave a Latin speech, after which the corpse was lowered into the tomb near the pulpit, where Luther had preached many a powerful sermon during his life, and, as Paul says, was sown in weakness, so that he might rise on that day in eternal glory.

May the eternal heavenly Father, who called this Dr. Martin Luther to this great work, and our Lord Jesus Christ, whom he faithfully preached and confessed, and the Holy Spirit, who gave him such joy and such great courage through his divine power in many high struggles, help us all to such a Christian departure from this life and to the same eternal blessedness. Spirit, who against all the gates of hell has given him such joy and such great courage through his divine power in many high battles.

In conclusion, I call to you, my dear readers, the words of Heb. 13:7: "Remember our teachers, which have told you the word of God, whose end look on, and follow their faith." For it is Luther, and will remain so, on whom, before all the teachers of Christendom since the holy apostles, the excellent words of the Word of God are based. Apostles, the excellent words of Sirach (c. 39:12-15.) are to be applied: "Many wonder at fine wisdom, and it shall never perish. He will never be forgotten, and his name will remain forever. What he taught will be preached more highly, and the congregation will praise him. While he liveth, he hath a greater name than a thousand: and after his death the same name shall remain unto him."

Subscription to unchanged reprint of Doctor Martin Luther's Hauspostille, after Veit Dietrich's edition.

Certainly the number of Lutherans in this Occident is not small, and increases with each passing year, who sincerely desire the wholesome spiritual nourishment that we find in Dr. Luther's writings. Unfortunately, however, these writings are generally so rare here, and can only be obtained from Germany at great expense, that only a few, especially among the poorer classes of the people, can enjoy the possession of this treasure.

Therefore the undersigned hopes to render an essential service to many of his co-religionists by offering to supply a faithful reprint of Dr. Luther's Hauspostille; he intends to supply the work in 624 royal octavo pages on beautiful white, strong paper, printed with clear corpus writing legible even to a dull eye, at the extremely low prices of \$1.50 stitched in paper wrappers and \$2 well bound in sheepskin, and gives assurance not to make the slightest alteration or mutilation of the original text, and in printing to adhere strictly to the Leipzig edition of Lutheri Schriften of 1732. The printing will begin immediately, as soon as 1000 real signers are available.

and shall be completed within three months. Collectors shall receive one free copy for every ten copies for which they make payment. The shipment of the copies shall be at the expense of the agents or collectors. The latter may charge the subscribers the amount of the transportation, which will then be charged to each of them at a low rate.

Since the undersigned does not seek his own profit in the undertaking and is therefore all the less to be blamed if he makes himself secure against possible losses, he makes it a condition for the subscribers or collectors of the same, when the work is close to completion, to send the payment for the same to him in cash; on the other hand, he makes it his intention to provide a guarantee for the punctual delivery of the book up to the amount of the costs of 1000 copies. As soon as the printing has begun, news of it will be published in the "Lutherische Kirchenzeitung" at Pittsburg, as well as in the "Lutheraner" at St. Louis.

Should the enterprise find a favorable reception, then with God's help also the printing of Dr. Luther's church postilla will be proceeded with under the same conditions.

The best recommendation of the Hauspostille is given in the testimony that the pious Elector of Saxony, John Frederick the Magnanimous, has given for Dr. Luther's writings, when he speaks: "Dr. Martin Luther's books are heartfelt, go through marrow and bone, and there is more juice and strength, also more consolation, in a little leaf than in whole sheets of other scribes!"

Heinrich Ludwig, Editor, No. 70 and 72
Vesey Street.

New-York, July 3, 1845.

==>> The publisher of the "Lutheraner" offers to accept subscriptions for the above work; those who wish to obtain it through him are requested to contact him in writing or verbally as soon as possible. The readers can be assured that Mr. H. Ludwig, the entrepreneur, is known as a real, solid man and that he will therefore certainly keep his promise punctually.

Prayer of comfort in our final hour.

From Dr. Martin Luther.

Almighty, eternal, merciful Lord and God, who art the Father of our dear Lord Jesus Christ, I know assuredly that all things which thou hast said thou wilt and canst have, for thou canst not lie; thy word is true. In the beginning you promised me my dear Lord Jesus Christ, who came and redeemed me from the devil, death, hell, and sins, and then, out of his gracious will, gave me the sacraments of baptism and the altar as a guarantee of my safety, offering me forgiveness of sins, eternal life, and all heavenly goods. At this offer of his I have used them, and in faith I have firmly relied on his word and received them. Therefore I have no doubt that I am safe and secure from the devil, death, hell, and sin. If this is my last hour and your divine will, I will depart peacefully and with joy at your word. Amen.

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